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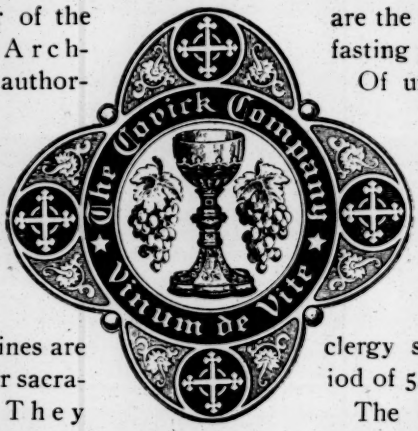

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A Pastor Offers For Sale

A large set of Stations of the Cross, taken out of the old Immaculate Conception Church, Waterbury, Conn., at a very reasonable price

The Station proper measures in height four feet, three inches, and in width two feet nine inches, made of stucco in relief. The Stations were encased in very large Gothic frames; these are also for sale. The Stations are in good condition and a bargain for any church that can use them.

For additional information apply to the

Pastor of the Church of the Immaculate Conception,
Waterbury, Conn.

Revised Manual of the Forty Hours' Devotion

The Sacred Congregation of Rites Issues New Rules Governing Devotion

As this is the time when the Forty Hours' Adoration is held in many churches, it is well to call attention to the fact that on 27 April, 1927, the Sacred Congregation of Rites issued new rules which are henceforth to govern this beautiful devotion. We have published a revised Manual (price 25c.), which embodies all these new regulations. The following comparison between the old and revised Manual may be a help to the Reverend Clergy:

OLD EDITION

Confession and Communion

The Confession may be made and Communion may be received on the day before the Exposition begins, or on the morning before the Exposition has actually taken place. C. S. I., 12 January, 1878.

Masses

The three votive Masses are not permitted:

(a) On Sundays of the first and the second class;
(b) On Feasts of the first and the second class;
(c) During the octaves of Epiphany, Easter and Pentecost.

Orations to be Said

In the solemn votive Mass of the Blessed Sacrament for the Exposition and for the Reposition of the Blessed Sacrament all commemorations and collects are omitted. S. R. C., 18 May, 1883.

On doubles of the first and the second class in all Masses sung at the altar of Exposition the commemoration of the Blessed Sacrament is made sub unica conclusione, unless other commemorations are to be made, when it is made after them.

In all Masses sung or said at other altars on doubles of first and second class the commemoration of the Blessed Sacrament is omitted.

Mass Pro Pace

The solemn votive Mass pro Pace is sung with the commemoration of the Blessed Sacrament sub unica conclusione and without Credo except on Sundays.

The Last Gospel

These three votive Masses have the Gospel of St. John at the end.

REVISED EDITION

Confession and Communion

The Confession may be made within eight days immediately preceding the Exposition. Holy Communion may be received on the day before the Exposition begins; both Confession and Holy Communion may also be made on any day within the octave of the Exposition. Can. 931, § 1.

Masses

The celebration of these three votive Masses follows the rules laid down for the solemn votive Mass: pro re gravi et publica simul causa, as given in the Roman Missal under Additiones et Variationes in Rubricas Missalis. II, 3 and V, 3. S. R. C., 27 April, 1927.

The three votive Masses are not permitted:

(a) Sundays of the first class.
(b) Feasts, double of the first class.
(c) All Souls' Day.
(d) The two votive Masses of the Blessed Sacrament are not permitted on days when the Office is said, or commemoration is made of any mystery of Our Lord connected with the Blessed Sacrament.

Orations to be Said

These votive Masses admit sub distincta conclusione a commemoration of any Sunday, a feast of second class, a feria major (Advent and Lent), Rogation Days, a privileged Vigil, or a privileged Octave. If, however, there should be an obligation of a conventual Mass, or a High Mass be celebrated of the Office of the day, these solemn votive Masses do not admit of any of the above commemorations.

During the Forty Hours' Devotion the commemoration of the Blessed Sacrament sub distincta conclusione is to be made in all Masses, even on feasts of first class, unless the Mass be said, or commemoration made of one of the mysteries of Our Lord connected with the Blessed Sacrament.

Mass Pro Pace

In the solemn votive Mass pro Pace the commemoration of the Blessed Sacrament is to be added sub distincta conclusione and the Credo is said even on a week day.

The Last Gospel

At these three votive Masses the last Gospel is that of St. John, unless commemoration has been made of a Sunday, a ferial of Lent, and Ember Day, Rogation Monday, a Vigil, the Octave day of Epiphany, or a day within a privileged Octave of the first order (Easter and Pentecost), in which case the Gospel of the occurring day is said at the end of the votive Mass. Moreover, if commemoration is made of a feast of B. V. M. or of the twelve Apostles, whose feasts have a strictly proper Gospel, that Gospel is said at the end of the Mass. S. R. C., 29 April, 1922.

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THE ECCLESIASTICAL REVIEW

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MISSION SUPPORT

AN execrable singer intoned *Ad multos annos*. A French missioner turned to an American confrère: "This bishop was not appointed for his singing." The American heartily concurred. "Well", philosophized the other, "perhaps he will prove a good money-getter; that will be more to the point." The American assented more heartily still. Both returned to the ceremony.

It is lamentably true that many missionary bishops lack the magic touch equally with the vocal chord that turns things to gold, but the French pleasantry was not entirely meaningless. What people joke about they first think about. It is a fact that a chief preoccupation of the missionary mind is financial. It is even a fact of some notoriety, the missioner having come to enjoy an international reputation in this regard, and not without earning it. The popular mind, if not the popular pocketbook, links him with finances; not, perhaps, as closely and practically as he might like, yet in an inevitable association. Notionally at least missions and money somehow team together.

What is the reason for this juxtaposition of a very divine work with its sordid companion? Is there any necessity or even justification for it? What is to be said, anyhow, about this question which has assumed in many minds the proportions of a live issue, if not a public nuisance? In an age that is being described as the missionary renaissance, this question must be increasingly asked.

The Problem.

"Going, teach all nations" (Matt. 28: 19). Mission work is the endeavor to obey this command. That it entails a gigantic task has been evident from the minute the Church first attempted it. Going and teaching, never easy processes, depend for their degree of difficulty on where to go and whom to teach. The order was an all-embracing one: the nations. Where and who are they? The earth earthly all over the earth; sometimes savages, often dolts, always pagans. A severely spiritual religion for the sons of Adam means a restricting morality and an exalting mysticism for men who wish nothing so little as to be restrained and elevated, and to graft this divinity into the lives of such subjects, sometimes violently hostile, often crassly ignorant, and always perfectly indifferent, is what the colossal operation involves. Just how is this going to be done? By men. Salvation goes to men through men; it is God's plan. Will it entail financial expenditure? It would appear so. Men cannot go distances as the birds of the air, nor teach parables as the lilies of the field. When God chose men as the instruments to perform the labor of propagating His religion He seems thereby to have imposed upon somebody a lot of necessary incidental details, among them the matter of financing.

Yet a doubt has always lingered in the Christian mind on this very point. It is a natural one, engendered as it is by a loving confidence in the magnificent efficacy of the Gospel appeal. It amounts to a suspicion that the message can make its way without human help into the human hearts for whom it was intended. It conjectures that missionaries are just possibly wrong in stressing the need of material means. It crystallizes, finally, in the general comment that the Apostles set out to convert the world without the instrumentality of money.

While at first sight this feeling appears perhaps logical and certainly edifying, yet to examine it is certainly to discard it. First of all, the religion that can win its way into the stony heart of man by any and every just means is equally as divine as one that does so directly out of a clear sky. The divinity lies in conquering that heart at all. St. Augustine's conversion was as divine as St. Paul's. Again—and this is the real nub of the matter—the proper means to bring religion to men will be the means preferred by God, who made and understands

both the one and the other, rather than some other means imagined by us to be fitting. This is literally God's business—not ours. To discover the mind of God in this problem, look at the factors which He has constituted. A religion that cannot be learned except by long and patient study; a religion that cannot be practised except after long and patient effort.

On the other hand, a man who cannot either learn or practise anything except through long and patient evolution. It takes time to put Christianity into the pagan mind; it takes more time to the resultant pagan Christianity to develop into Catholicity. It is St. Thomas Aquinas who implies this in his axiom: "Quidquid recipitur, ad modum recipientis recipitur." Every idea is colored by the containing mind; convert Huysmans and you get an artistic Christian for a time; Confucian scholars take decades to break the bonds. New ideas take hold slowly, and logical but unaccustomed actions follow tardily. Pagan to convert; convert to Catholic; Catholic to saint; all are long steps, by most taken hesitatingly, by many never taken: poor logic indeed, but all too good psychology.

After all, a world that contained much logic would be peopled exclusively by saints and devils. God could have made us logical had He wished. Actually we find ourselves unreasoning lovers of inertia and hidebound enemies of change. Knowledge makes a bloody entrance; change hurts. The first railroads ever laid down were torn up simply because they were new, although they signalized only the material benefits that man seeks most in this world. Had they ridden roughshod over human failings and indulgent habits, they might have been comparable to the coming of a new religion. Religion to fallen humanity is a case of pearls before swine indeed, and what must happen is a great change in the latter. This is in no way the fault of the pearl, but the nature of the other factor. There is, of course, the exception. A quick and radical conversion will always be possible for the bold and logical personality. But for the mass of men it is contrary to human nature. Man in general will grow to his full stature as a child of God slowly and painfully, with a maximum of effort on his own part and that of his helpers; so God has constituted him. Is it perhaps to enhance the final triumph of His grace? At any rate, any *a priori* view of conversion expects religion

to work among men as a leaven in a measure of meal and as a seed sprouting in the ground rather than as lightning from the sky. All this means effort, work, care, help, above all, time. And meanwhile everybody concerned must live—and pay the piper.

This theory of the propagation of religion as a lengthy and expensive affair is certainly borne out by the experience of the Church as far as its history can be ascertained. Is it a fact that the Apostles used no money? We do not know. It is true that St. Peter said in a famous text, "Silver and gold I have none" (Acts 3:6); but does this mean that the Church of his day required no financing? Any Cardinal taken at random could probably repeat the same sentence to-day; certainly the General of the Franciscans can, yet without prejudice to Sunday collections. As for the Apostolic Church, what we know is that the patrimony of Peter started with the estates of certain Roman converts, that St. Paul enjoined collections, that the Greeks complained about their widows being discriminated against in the distribution of alms, and that the Apostles got so tired serving tables that they appointed deacons to look after the material side of their work.

Another light on this question is the condemnation as heretical of a certain Peter Olivi who taught that Christ and the Apostles never possessed anything.[1] We also know that the Apostles worked largely in the Roman Empire where the wealth of the world was then concentrated, and we would like to know just how the one exception, St. Thomas, fared when he faced the problem of building up a church among the indigent native tribes of India. But this whole period is one about which we shall probably discover little. The entrancing historical speculation that would seek to establish with any degree of particularity the program of the Apostles with the methods, means, and motives incidental to the conversions effected by them appears after no end of searching to be susceptible of very little elucidation. Many historians have devoted years, some lifetimes to this question, only to leave it about where they found it. Our knowledge of this matter is bounded practically by Holy Scripture plus what we can deduce *a priori* from the nature of the case; both point to some sort of financing.

[1] Cf. Pourrat, *Christian Spirituality*, vol. 2, p. 174, note 4.

At this point it is customary to discover that the difficulty has been wrongly framed. After all, we now learn, it is not claimed that the Apostolic Church lived without material means. While the catacomb system probably entailed little expense, yet in every gathering of human beings some expense there must be. What is thought about the Apostles is not so much that they did not need material help, but rather that they provided their own as they went along. Who else was there to do it? It is certain that Nero and Diocletian were not among their benefactors, and there were no churches in America to appeal to in those days. Undoubtedly this is reasonable to suppose, and it is in this sense that the difficulty is felt.

Indeed it is true that this is really what is thought—when any thinking is done, although it is not always what is said. If this, however, is the real objection, it is an entirely different one. In fact it is itself the resolution of the present difficulty, for the search is to find out if the Apostles used money, not where it came from. If the Apostles got their support by financing themselves it will follow that others placed in like circumstances should do in like manner; a very interesting point indeed, but a new one: the principle of self-help rather than no help at all. It deserves and will receive ample consideration. Meanwhile, on any count some kind of financing there was, and some kind there must be. By somebody, sometime, somewhere, somehow.

The history of the subsequent nineteen hundred years bears out the same theory. Of this we have clear indications in the plain, sometimes even testy, references to financing in the writings of many of the great missioners through the ages, culminating in St. Francis Xavier. Finally we have the best light of all from the line of action adopted through the centuries by the Popes who have personally contributed to the work and exhorted the faithful to do likewise, thereby appearing to assume the existence of a financial problem.

Let us decide that there is a problem. Here is a work that, considering the ordination of God, its own nature, the experience of the Church, and the attitude of the Popes, appears to need financing. That much is clear. What is not clear is how the financing is going to be done. An answer to this ques-

tion will canvass the possible methods and select the best one—a simple if a somewhat lengthy process.

Self-Help.

We may eliminate at the start the possibility of persuading pagans who oppose and indeed often persecute the Church to finance their always unknown and often despised benefactor. It is true that there are on record cases of securing aid from pagans, but they are necessarily rare and usually tied up with some *quid pro quo*. Missioners learn to beware of Greeks bearing gifts, fearing the ulterior motive that is usually present and seldom fails to embarrass the recipient. Anyhow it does not happen often enough to be worth discussing.

There are actually two possible avenues of serious self-support for missions. One is help from the neophytes, and the other is revenue produced by the missionaries themselves. Is it not a fact, for instance, that every family in China spends a few dollars each year to burn incense and offer food to the idols and to contribute to superstitious processions and spectacles? On the conversion of the neophytes why could not this outlay be diverted to the support of the Church? The Church would have to go slowly, of course, but could it not be content to grow according to the number and means of its converts, and would not this perhaps be a healthier growth? The answer to this is that the Church would go very slowly indeed, so slowly as soon not to exist at all. A mission starts out without any neophytes whatever and the missioners must live in the meantime. Such a system, for instance, would obviously not apply to Fr. Westerwoudt, who labored twenty years in Borneo without one convert.

Again it is a far cry from diverting the pennies spent on superstition to supporting the program of a foreign mission. The money spent on superstition is for the most part not given voluntarily but is squeezed out of the people through dire threats by the heads of clans whose motive in turn is the equally poor one of human respect, or, as it is termed in China, acquiring "face". These motives are not transferable to Christianity and hence this money is exceedingly hard to collect from the neophytes. Even supposing it to be collected, however, how far would it go? The mission that depended on

this means of support would build its first church for the occupancy of its first converts' great-grandchildren. By that time its priests and Sisters would be, to say the least, very anemic.

Meanwhile what about the elaborate program of mission work that has been outlined by the highest authority in the Church, the Holy Father himself? Where would be the schools, hospitals, orphanages, leper asylums, and other expensive undertakings that he lays upon the missions as a duty? There is no parity between this tenuous means and gigantic end. To sum up the neophyte matter, it is conceivable that some slight alleviation might be secured in this quarter; but it would never suffice to carry out mission work as understood by the Supreme Pointiff, and in many missions it would not even keep the missioners alive, not to mention their work, however modest.

"I have not coveted any man's silver, gold, or apparel, as you yourselves know; for such things as were needful for me and them that are with me, these hands have furnished" (Acts 20:34). St. Paul, the great exemplar of missioners, found time amid the whirlwind of his activities to support himself by the labor of his own hands, and that indeed in the humble and probably little remunerative trade of fashioning tents (Acts 18:3). He thus furnished the classical case of the self-supporting missioner and ever since his time this policy has naturally had its advocates. It is felt in short that it might prove equally practical for the missioner of our time to finance at least himself and possibly his work. This could be done in various ways, namely, through remunerative work on the part of the missioner himself, or by devoting some members of his organization to revenue-producing work, or by operating his missionary institutions in a gainful way.

As applied to the circumstances of the present day there is something to be said both for and against this policy. Undoubtedly there are many opportunities for making money in mission lands. There have been missioners who became the financial leaders of their localities. Especially at the present time many mission countries are in their period of growth, expansion, development, modernization. Business openings abound. The real estate field is particularly tempting. The export of curios is a simple and a lucrative enterprise. Again

personal potboiling is possible to the missioner at a sacrifice of nothing more than time—and perhaps a few twinges of conscience. He can write or translate books, correspond for magazines and journals, collect specimens for scientific institutes, develop photography to the remunerative stage, teach in outside schools that pay well for his services, and in other numerous and various ways add sums more or less considerable to his revenue. Finally the mission institutions that of necessity support a large personnel, such as orphanages and industrial schools, can often drive a good trade in the manufactured articles that result as a by-product of the training imparted to the inmates. There are, in fact, many ways to make a tent.

Is it possible to support foreign missions by these means? Perfectly so; possibly in entirety. The advisibility of the method, however, is another question. There is Canon Law that does not favor clerical participation in business. There is the scruple felt by men who conceive themselves as called to preach the Gospel rather than to conduct a business, and this extends to the employment of their time in any sort of non-missionary occupation. This is, of course, a rather minor objection, since very few missioners are entitled to the luxury of scruples not felt by St. Paul. But apart from these subjective anxieties there is the practical inefficiency of a system that would take a lot of specialists, highly trained at the expense of much time and money both in the seminary and on the mission field, only to devote their energies to serving tables. There is more to be said for the plan that would segregate a few of them to work exclusively for the support of the rest, although this also breaks down when it is realized that in the universally understaffed missions there are no spare men to segregate for this or any other purpose.

The serious and deciding objection to such a system, however, is found in the circumstance that a mission organization cannot appear before the people it seeks to evangelize in the rôle of a business outfit that makes money out of its adopted country. This is an insuperable barrier to any form of "tent-making" on a large scale, and its force derives from human psychology, which is the very last thing to be ignored by shepherds of souls. It is a notorious fact that people, and indeed

whether Christian or pagan, are quick to resent and not slow to criticize a church in business. In China several missions have already had to be warned by the highest authorities in the Church to scale down their holdings and restrict their business operations. If it is history that Catholics in Europe wrested away the possessions of the Church that had become a formidable source of envy, what is to be expected of pagans in Asia?

Undoubtedly we are on safer ground when it comes to orphanages and industrial schools. Actually every mission that operates such establishments manages to secure a little revenue from the articles they manufacture. This is less open to misinterpretation, since even pagans understand perfectly well that a revenue-producing commerce of this sort is a natural and indeed an unavoidable outcome of teaching trades to orphan children. Can a mission, then, be supported in this way? It is conceivable, but actually no such cases are known. In most missions the revenue thus secured does not even suffice to support the orphanages themselves. The children eat a lot of rice. A lot of their work done in the apprentice stage must be scrapped. Good markets are hard to find, apart from big dealers who shave prices. This method, then, so far as it is in operation to-day, is a slight aid rather than an adequate support. To finish with the merits of the system, it would seem that if these institutions could be developed to the point of financing a mission, the thriving and extensive trade thus involved would constitute a church in business with all the inevitable difficulties and liabilities of that unenviable classification.

If the possibilities of self-support for missions, whether by pagans, neophytes, or the missionaries themselves, are now exhausted, it would appear that, generally speaking, nothing further can be looked for than a certain measure of partial assistance. Untouched is the main problem of raising the bulk of mission support, the big sums needed to finance adequately the entire work. Whither shall we turn? There is only one place left: the household of the Faith. "Unto whomsoever much is given, of him much shall be required" (Luke 12:48). So it has ever been; so will it ever be. It may be accepted as an inescapable conclusion that if the foreign mission work of

the Catholic Church is to exist and succeed it will have to be underwritten to a considerable extent in the homelands long blessed with the Faith and its responsibilities.

Mission Propaganda.

A way to support missions, and in fact the one most generally employed up to the present, is propaganda among the faithful at home, conducted either by missionary organizations or their men in the field. This propaganda by which missions secure aid in the countries of their origin can be reduced to three chief forms—the mission magazine, the written appeal, and personal collecting. What is the efficacy of these methods? And what is the logic with which they can be engaged in? Do they solve satisfactorily the problem of mission support?

In the field of propaganda the mission magazine is at the same time the most efficacious and the least objectionable of these forms. As a producer of revenue it is not to be despised. A great many mission societies, and among them Maryknoll, find this activity to be actually their chief means of support at the present day. The revenue thus secured is considerable and fairly constant. Is the revenue enough? Obviously not, for no mission thus supported is receiving the sums needed to develop its work. It is keeping missions alive, but it is not solving their problems. However, neither does it create problems. This mission paper does not force its way but seeks its supporters among free citizens by dignified methods in a fair and open field, avoiding any reasonable cause for friction. Moreover, it serves a double purpose; for, besides attempting to support missions, it is also educational, inculcating among the faithful as it does a knowledge and love of the Church's apostolate to its other sheep. For this latter reason alone these papers probably ought always to exist, and it can doubtless be assumed that they will, at least in an age such as ours when the Church is putting such emphasis on the press as an important adjunct to its work. Yet again we have a help rather than a solution as far as mission support is concerned.

The two remaining forms of mission propaganda can be dismissed with scant courtesy. As for the written appeal, it can be classed as both a futility and a pest. It serves no good purpose except to waste the time of the missioner who sends it and

the patience of the prospective benefactor who receives it. It is notoriously unproductive, evoking at its very best only a slight monetary response that can have no bearing on the real problem of mission support. This is a foregone conclusion from the fact that in our day any letter of appeal becomes only one of great shoals that arrive continually on the desks of benefactors, there successfully to stifle by sheer force of numbers any inclination to respond. Experience brings out the same conclusion only too well. Missionaries, out of desperation, do engage in the practice at times, yet they do so with a confident expectation of disappointment that almost never fails to be realized.

The last resort of the missioner is to drop his work and actually cross the ocean to beg personally the sum required to finance his projects. This is a highly objectionable procedure to practically everybody concerned. It is well known that the highest authorities in the Church frown upon it. It is clearly an imposition on bishops and pastors in the homeland, all of whom have their own financial problems, and are thrown out of their calculations by the unscheduled descent of importunate missionaries. It is a question whether it is fair or not to the faithful at home who are thus subjected to special levies for which they have made no provision. It is certainly not fair to the faithful in the mission field who are thus bereft of their pastors for long periods.

Finally, it is exceedingly distasteful and illogical to the missioner himself, who is thus obliged to interrupt the lifework for which he is specially trained and fitted, in order to finance it personally. There is, in short, so much that can be said against this system and so little that can be alleged to its defence that it does not merit serious consideration. It ought to be stopped in justice to everybody. If no better way to finance mission work can be found than to take away from it for long periods the only men who can perform it, then it would become a question if such a glorification of inefficiency is worth engaging in at all. An occasional bit of soliciting by missioners who are forced to return home for other reasons, such as business or health, is the limit to which this activity would appear tolerable. This is the light in which it is viewed by most missionaries, and *a fortiori* no doubt by everybody else.

Official Aid.

The process of elimination brings us at length to the real solution of our problem. In order first to have done, however, with any doubts that may linger concerning self-help in its various forms, let us appeal to the one sure and incontestable light that we possess on this matter. It is the opinion of the Supreme Pontiff. If it were true that missionaries should after one fashion or another provide their own support, is it not highly supposable that the Holy Father would recognize the principle and act upon it? Yet, on the contrary, we see him exhorting, not the missioner, but the faithful at home to perform this function, and that according to a system that he himself has taken the trouble to create and further with all his august influence. That system is the creation of pontifical aid societies for the universal Church that will assume the burden of collecting and disbursing the sums needed to finance missions. His line of action presupposes, then, the direct contrary of the assumption that missions ought to support themselves, since it provides special organizations to do the work for them. This is the solution.

The pontifical aid societies for foreign mission work are three: the Holy Childhood Association, the Society of St. Peter Apostle, and the Propagation of the Faith. The first two named restrict their scope to two specific and distinct activities, while the last named is the general organization that envisages assistance for the entire mission endeavor.

To consider and dispose of the smaller societies first. The Holy Childhood is a society that collects and disburses money for the sole purpose of rescuing pagan babies. Does it succeed in underwriting fully this special activity? Hardly. The Holy Childhood pools its total receipts and divides them annually for distribution. What does the distribution amount to? At present each vicariate of the mission field is receiving an annual subsidy of about five hundred dollars. Kongmoon, to take one example, is a comparatively new mission engaged in this work only on a very modest and tentative scale, yet it spends yearly five times that sum on its creches. *Ab uno disce omnes,* particularly as Kongmoon is a small mission of minimum activity compared to the long-established and vigorous missions where this work really thrives. The Holy Childhood,

then, while it is the solution of the support of our orphanages, is still far from being an adequate one. It must increase and multiply. It must grow and develop where it already exists, and it must be established where it does not exist. It is the solution yet in embryo.

The same will have to be said of the other aid societies in turn. The Society of St. Peter Apostle exists to finance the education of the native clergy in mission lands. It is also a pontifical society for the universal Church, but there are many countries in which it is not yet established. One of these is America. What system this Society employs in the distribution of its funds is not known outside of the organization itself, but what is clear is that it does not distribute enough to meet the needs of the mission seminaries. Kongmoon, for instance, has received from it fifteen theoretical burses for its seminary of fifty boys, and as the pension is extremely low, covering just about one-third of the yearly support of a seminarian, this is the equivalent of five burses. The Canton Mission receives for its eighty seminarians an annual sum sufficient to support ten of them. The St. Peter Society also makes occasional grants for the building of seminaries in the mission field. It is, for example, attempting at present to finance the erection of the six newly projected regional major seminaries in China. It is meeting trouble in doing so. Its building grants are few and slight compared to the actual needs of the vast mission field. It, too, then, is the right road to a solution, but it has yet far to travel on that road before arriving at the goal of adequate support.

Very similar must be the burden of any comment on the third and largest of these societies, the general aid organization designed to support all forms of mission work: the Propagation of the Faith. It also helps and its help is vital, crucial, generous, glorious—what you will, anything but enough. The Propagation is now collecting about two million dollars a year. It is a lot of money until one considers the truly enormous needs it is intended to meet. It must be divided among legions over a vast area. Actually each vicariate in China, for instance, is receiving yearly from the Propagation a sum that reached its high level in 1928 with one hundred and eighty dollars for each priest of the mission. If the purpose of this disburse-

ment was to pay for one catechist in every Catholic mission of the world it would exactly suffice; this sum, while a help, is not the support of a mission: it is the salary of a catechist; or to consider it in the light of the purpose for which it is actually designated, the priest's personal support, it is a sum that will feed a priest in very few missions of the world.

South China, to take an example, is one of the few places where living is still rather cheap, but even there breakfast is not picked off the trees, as has been imagined. This traditional notion deserves the comment it received from a Chinese student who, after graduation in America, recently regained his home in Canton, "Don't believe the people who say the Chinese only live for a few cents a day. I want to know where they got that fact from."[2] Is it possible for a priest to live in South China on one hundred and eighty dollars a year or fifty cents a day? It is possible, but in few cases is it advisable. What missioners naturally gravitate toward doing is to see how cheaply they can live, but mission superiors gravitate in exactly the opposite direction. Money is better spent on food than on hospital bills. To invalid men home with sprue, beri-beri, and other diseases springing from insufficient nourishment has been a common happening which mission superiors are now trying to minimize. The actual practice insisted on in most places at present is better and more substantial food than the bare native diet. This is all the more necessary since the average missioner must willy nilly live exclusively on native diet at least half the time anyhow.

He spends six months of every year travelling and visiting his Christians and eating what is put before him. For the other six months, then, when he is at home and can choose what to put before himself, he is urged to improve his diet to a modest extent in order to recoup a bit. Casting it all together, is this being done for fifty cents a day? Not quite. There are indeed men in the back hills of South China who spend less than this, but there are also men living in expensive districts who exceed this sum, many by large margins. All live about the same; it is a question of prices—not of styles of living. An estimate taken from the four Vicariates of Canton (French),

[2] *Field Afar*, March, 1929.

Hong Kong (Italian), Macao (Portuguese), and Kongmoon (American), yields as the average cost of the food of one priest the sum of seventy cents a day. This is undoubtedly a fair sample of South China. As for the other mission fields, there are probably few where living is cheaper. It is notorious that in Japan and Korea it is considerably higher. Parts of India and Africa are said to be somewhat cheaper as places to live, but scarcely by any great margin.

It is surely apparent how much mission work can be done with provision of this sort. The priest must do more than merely eat. He must also buy clothing. Again he must do more than simply live. He must perform some mission work. Yet one essential feature of that work is constant travel, and this in lands where clerical tickets are unknown. Then there are the schools, catechists, dispensaries, mission literature for the pagans, to mention only a few things indispensable to the smallest and poorest unit. As for his buildings, they will be truly castles in Spain.

Two million dollars is a good collection, absolutely speaking, but who speaks of collections in an absolute sense? A collection is a highly relative affair. While a hundred dollars is a good collection to give the rectory a coat of paint perhaps, who will consider it so as the response to an appeal for a new high school? The Propagation's two million dollars is a noble sum until one reflects that it is intended to be the contribution of the Catholic world to support all the missions. On that basis surely the only comment possible is the one recorded by the head of the entire work, Cardinal Van Rossum, Prefect of Propaganda, who remarked at the 1927 distribution, "Quid haec inter tantos?" This is the natural point of view of one who is interested in the entire program of propagating the Catholic religion, from collecting dollars to converting pagans. Rejoicing at the collection, he immediately thinks of how far it will not go. The problem cannot be solved for him by a little success in any one detail, since so long as for whatever reason Christ is not preached, his duty is only half performed. The work of propagating religion in his eyes is bound to be "bonum ex integra causa, malum ex quocumque defectu". An inadequate collection must therefore be to him good indeed and even splendid, yet inevitably not good enough.

What can be said about the aid societies, then, is that while they must and do constitute the solution of the mission problem, yet they do not actually do so at the present day. This means that some change or amelioration will have to be effected in regard to these societies if the mission needs are to be met adequately by them. It is time, then, to try to estimate just what these mission needs are so as to suggest the amelioration required. This let us do in the next number.

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"THE TRUE CHRISTIAN SPIRIT."

"...che *il vero spirito cristiano* rifiorisca per ogni modo."—Pius X.

NIETZSCHE is dead, but his spirit lives on. It is the spirit of the self-styled antichrist that was Nietzsche, the philosopher of the superman, and the denouncer of the slave morality of Christianity. Christianity, he proclaimed, ever favors support and protection of the weak, whose self-protecting instincts produced it. "Christian altruism is the mob-egotism of the weak." It is immoral because it is the philosophy of slave minds and opposes the will to power of the supermen. The Christian religion with its slave morality is "the greatest of all conceivable corruptions, the one immortal blemish of mankind." According to the Nietzschean interpretation, the Christian view, which is to be superseded by that of the superman, holds that "to be moral, correct, and virtuous means to be obedient to an old-established law and custom. The motives of this morality are fear of loss and injury, and hope of usefulness and advantage"[1]—therefore a narrow selfish utilitarianism! Christian morality is thus a slave morality.

It is not our intention in these pages to refute Nietzsche; that should not be necessary. Our goal is quite another one. Not only the modern anti-Christian of the Nietzschean school accuses us of being moral and intellectual slaves: Protestants not

[1] M. A. Muegge, *Friedrich Nietzsche*, p. 40 (The People's Books).

infrequently make the same statement, even if in milder terms. The Catholic, they say, is not allowed to think and will for himself. He is completely subject to His Church, which does his thinking and willing for him; such is the essential nature of the Catholic Church as she has developed in the course of history. The Catholic Church enslaves the intellects and wills of her members, emasculates them, as it were. Fear of the consequences of disobedience is pictured to them in direful scenes of hell, and is thundered into them until they unthinkingly accept whatever they are told and blindly do what is prescribed for them, without really knowing what they are doing or really knowing *why*. Perfect slaves, our accusers say, not of body but of mind—which is all the worse.

Now Protestants unfortunately are generally in good faith when they make such statements, and often claim it is experience that has taught them the truth of this view. What is a slave? One who does what he is told to do, and who does it in order to avoid the penalties of disobedience. He does as much as is necessary to avoid disagreeable consequences, and no more. The motive of the slave, as slave, is purely selfish and utilitarian. He wishes he could avoid doing what he has to do, but he nevertheless does his tasks because he fears to risk the loss or pain he would suffer from neglect of duty. "This is why the Catholics we know," say some Protestants, "are practical Catholics. Why do they go to Mass on Sundays? Because the Church commands them to do so. But what if they do not go? It will be a mortal sin. And what of that? They will go to hell and suffer eternally. In the same way, they do other things because they fear the punishment of sin; and some tell us frankly they would not refrain from transgressing prescribed laws as much as they do, were there not grave penalties connected with these transgressions."

No one will deny that there is a grain of truth in the above paragraph, that there are some Catholics whose attitude is much like the one described above. But shall we answer the allegation of slave morality by pointing the finger of scorn at such Catholics, by blaming them and them alone for such a poor conception of their status as Catholics? Or is it not possible that a certain tendency in our popular modes of ex-

pression may in some part be accountable for such an attitude? Surely the Church *is* the official teacher of the truths of Christ, the official guide of souls. As such she has the right to demand obedience and to govern, and her children have the duty to obey. Christ has endowed her with His own office and power of Teacher and King, so that her right to teach and govern is divine. She is therefore truly the official teacher and ruler of souls.

The Church is also much more than that, however. She is not only a hierarchically constituted visible society. There is infinitely more to the nature of the Church than that which is externally *visible*. The Church is the embodiment of the Spirit of Christ Himself; she is the continuation of Christ, endowed with His invisible supernatural powers — without which inner soul the Church would be no more than a mere formal juridical person or corporation like other associations of men. Failure to emphasize this inner supernatural reality, which is her soul, may unconsciously give undue prominence to her external social constitution, as if she were mainly a corporate person with power to exact certain dues from her members and to punish non-payment of these. Where that occurs in Catholic education, the result may easily lead over to the slave mentality described above.

The Church is the visible embodiment of the threefold office of Christ. She is the continuation of Christ throughout time, His mystic body, living through external acts a higher invisible life that is truly divine. This is a common Catholic doctrine, denied by no Catholic educator. Yet, we must face the historical fact that, among other things, the exigencies of Protestant polemics have for some centuries caused us to stress the juridical nature of the Church in a special way, her external organism, her divine right to teach and govern in particular. By a natural law of mental attention, emphasis of one aspect or feature causes other aspects to recede into the background. And so we must not be surprised when in the course of time the more essential nature of the Church as the embodiment of the Spirit of Christ was, not denied, but treated more casually or left out of consideration. Thus, for example, an article written by a Catholic educator not long ago made an eloquent plea for bringing Christ closer to our youth in re-

ligious education. But the whole point was based on the fact that the Church is an institution for *interpreting* Christ and His truths. Catholic boys and girls should be led to a personal *imitation* of Christ. This is eminently true as far as it goes. But is does not go far enough. The very agnostic, denying the divinity of Christ, may yet "imitate" Him and be full of admiration for His life and words. The Church is much more than an official teacher calling for an imitation of Christ.

What the results of exclusive emphasis on this aspect of the Church may be can be seen from gathering opinions of Catholics on the doctrine of the Mystic Body of Christ. Many today have never heard of it; and for many who have heard of it, it is not a doctrine but merely a Scriptural figure of speech! Yet it can truly be called the traditional concept of the Church. Cardinal Franzelin, S.J., eminent theologian of the past century, calls it precisely that. After treating of the Church as the Spouse of Christ, he goes on to the concept of the Church as the mystic body of Christ, "by which her ineffably sublime nature is still more clearly expressed". What he says of its being familiar to the people, hardly holds true in our own day.

> This way of looking upon the Church is not only common among the holy Fathers and Doctors, but also familiar to the Christian people, and accordingly its excellence is more highly appreciated, so that it can almost be called the Christian *definition* of the Church. Wherefore it is evidently of great importance to form a clear notion of how the Church is, and in what definite sense she is called, the *body of Christ*, or more accurately the *mystic body of Christ*.[2]

The eminent Jesuit theologian then goes on to explain the notion. The union between Christ and the faithful expressed therein "is not only external but absolutely intimate through a continuous real communication and conservation of all functions and offices, of all powers and sacraments, of all graces and supernatural energies, of supernatural life, finally of the entire *esse* according to both invisible and visible elements, by which the Church of Christ formally has being and existence."[3]

[2] *Theses De Ecclesia Christi.* Rome 1887, p. 308.
[3] Op. cit., p. 310; cf. pp. 308-319.

H. Dieckmann, S.J., explains the mystic body as evidently meaning not the physical body of Christ, nor merely a moral union such as obtains in every society. The phrase is to be taken "in a very special sense, that does not obtain in any other organization. For Christ is the vivifying head of the Church, His body. The life He communicates to the Church is the supernatural life, the life of grace, of divine sonship." [4]

This doctrine, of which many to-day have such a vague comprehension, was formerly *the* inspirational idea of Catholic life as it should be. This is true not only of early Christian and Patristic times but also of the Middle Ages. Thus, in speaking of classical medieval writers on Church symbolism (Sicard and Durand), Dr. Sauer says: "The concept of the Church as the body of Christ is the most profound concept of medieval symbolism, as it is in general of the entire world-view of the time. Christ appears to these men only in union with, and as continuing to live and to operate in, the Church." [5]

If consciousness of the mystic body, however, and its consequent inspiration, were so fundamental in Christian life formerly, how should we have lost it? The question would demand an historical answer based on research that still waits to be made. Its answer would be part of the story of the loss of that vague but wide thing sometimes called the "liturgical sense". For our purpose it is enough to realize that a loss did occur. According to Dr. Grabmann, one consequence of the undue occupation with dialectics in the fourteenth century was a neglect of Scripture in theological proof, in fact of all positive and mystic elements of theology. This in turn reacted on the scientific treatment of the dogma of the Church, so that the ideas of Saint Thomas and Saint Bonaventure on the Church received little further development after their time.[6] The emphasis was then shifted more to the juridical aspect of the Church, away from the dogmatic concept of her nature. The dogmatic aspect of the concept of the Church deals with her inner being and life, while the juridical conception stresses her

[4] *De Ecclesia*, II, p. 229. Herder and Co., Freiburg, 1925.

[5] Sauer, *Symbolik des Kirchengebaeudes und seiner Ausstattung in der Auffassung des Mittelalters*. Herder, Freiburg, 1902, p. 36.

[6] Dr. Martin Grabmann, *Die Lehre des heiligen Thomas von Aquin von der Kirche als Gotteswerk*. Regensburg, 1903, p. 43.

constitution and external organization. Thomas dealt with the juridical concept in conjunction with but also in subordination to the dogmatic concept,[7] in which he so beautifully developed the notion of the mystic body. But the growing strife between state and Church must have centered attention and discussion more and more on the juridical concept. Later on, the Protestant Reformation aided this tendency; and there can be no doubt that the abrupt termination of the Vatican Council in our own day has helped to accentuate this limited point of view. The Council's definitions of Papal Primacy and Infallibility were on the one hand in part due to the pressure of discussion that existed previous to its meeting, and on the other hand they gave immense additional impetus to such discussion. Because of this atmosphere the very word Church to-day necessarily recalls chiefly the dogmas of the Primacy and the Infallibility; and their outstanding emphasis up to the very present has caused other aspects of the Church's being to recede still farther into the background. Yet this effect was just as far from the mind of the Fathers of the Council as it is an unconscious displacement of the essential inner nature of the Church. Fortunately we have the schema according to which the question of "the Church of Christ" (dealing with essence, attributes, and powers of the Church) was to be treated at the Council. It consisted of two parts. Chapters 1 to 13 were designed to bring out the true concept of the Church as against false notions. Chapter 11 was to treat of the Primacy of the Pope; and chapter 12, of the worldly power of the papacy. There was no mention of Papal Infallibility at first. But external pressure caused Papal Infallibility to be taken up for definition together with the Primacy, i.e. in chapter 11, before the other points proposed in the schema. After the decisions on these two points had been settled, the capture of the Papal States put an end to the Council. Hence the other chapters of this schema were never treated. It is interesting to note, therefore, that the entire treatment of the first part of the scheme, according to the original order, was to commence with the exposition of *the Church as the mystic body of Christ.*[8] It is not at all im-

[7] Grabmann, op. cit., pp. 94-5.

[8] Dr. Konrad Martin, *Die Arbeiten des Vatikanischen Concils.* Paderborn, 1873; pp. 30-31; 59-60.

probable that, had this definition of the Church been completed before the disruption of the Council, there might have been quite a difference in our emphasis of the aspects of the Church. Should a future Council continue the work of the Vatican according to its original outline, the next point to be considered would be precisely the Church as the mystic body of Christ.

Many of us have, in fact, forgotten something of the sublime meaning and inspiration formerly derived from this concept. Only thus can we explain how a statement like the following, so genuinely true and Catholic, can strike many to-day as almost a strange and new voice:

> Every parish thus presents a miniature of the mystical body of Christ. Christ is its Head, Lord and King. This fact imposes a serious obligation on the parish priest. It demands that he master the profound concept of the Church as announced in the New Testament and in the teaching and tradition of the Church, and that he earnestly strive to fashion his parish after this pattern. For as a miniature of the body of Christ, the parish is to be animated, dominated, and transformed in all its departments of life by the spirit of Christ. Its associational process is to realize in its territory the idea that all the faithful are the members of the family of God, and constitute a people, a spiritual edifice.[9]

One of the great achievements of the present Holy Father is the impetus he has given to the Oriental question. The latter hinges also on dogmatic conceptions or misconceptions of the Church, and gives us an additional reason for emphasizing the Church as the mystic body (always without thereby minimizing the juridical character of her organization). It is precisely one of the contentions of the separated Orientals that the "Roman Church" has developed the latter concept exclusively and lost sight of the former. They say that "the Church is for Catholics above all a social, visible, strongly established organism. . . . To this conception they oppose . . . a spiritual society founded on the communion of saints, the circulation of the divine life in the body of which Christ is the head".[10] Shall we blame them alone for saying our conception of the Church does not include the latter notions, if we examine, not

[9] Rev. John J. Harbrecht, *The Lay Apostolate*, p. 42. B. Herder Book Co., St. Louis, 1929.

[10] *Irenikon*, Tome II, Collection 1927, No. 10, p. 5.

the official pronouncements of the Church, but the modes of speech current among many Catholics?

Recent German attacks on us have also accentuated more strongly a distinction between a church the bond of whose membership is divine love, and a church in which the bond uniting members is a relation of formal rights and duties merely —between a fellowship of love on the one hand and an external juridical institution on the other.[11] Hence for the sake both of Catholics and non-Catholics we face the need of again emphasizing more fully the entire nature of the Church—her true inner divine life as her fundamental nature, and the juridical aspects as flowing therefrom. From the general expressions even of Catholic teachers, it would not be difficult to gather the impression that the Church is primarily the embodiment of the teaching and governing powers of Christ and of the high rights connected therewith. Instead, the Church is truly the embodiment of the sanctifying power and divine life of Christ, for the proper exercise and development of which she has received also His teaching and governing powers. It really goes without saying that "primum et nobilissimum est munus sacerdotale et sanctificatorium, quo Ecclesia hominibus elargitur gratias Christi," to which the *munus doctrinale* and the *munus regiminis sacri* are subordinate and subservient.[12]

The general point we have been making, that polemical needs and historical conditions have led us to a somewhat one-sided emphasis of the nature of the Church—not a denial of, but a neglect of emphasis on, her essential nature—is not without possible effect on the inspiration we derive out of our notions for our practical religious life. The possibility becomes greater when this same attitude is evident also regarding other truths of our faith. If in these also there has been a tendency to one-sided emphasis on the more formal, juridical aspects, in place of bringing out a deeper, more complete, and more inspirational aspect, we may be discovering one reason why the religion of Catholics is (at times even by Catholics themselves)

[11] See the two excellent articles by Gallus Manser, O.P., "Rechtskirche und Liebeskirche" in *Divus Thomas* (Freiburg), VI (1928), pp. 3-13 & 196-210. The second article well expounds the indispensability of both these aspects, their compatibility and harmony, and the subordination of the juridical aspect to the other.

[12] H. Dieckmann, S.J., *De Ecclesia*, II, p. 220.

considered something external, savoring of formalities, having only a minimum of inner vitality and understanding and spirit. I shall content myself with a mere indication of some doctrinal elements in regard to which this may also hold true.

The virtue of religion is in current theology defined as a subdivision of the virtue of justice. Yet no one will say that our religious relation to God is exhausted by the mere payment of our just dues to God, the rightful claimer of our homage. Our theology also tells us that there is something more essential than the discharge of a debt—namely charity. St. John tells us that he who does not love God does not know Him; for God is love.[13] And St. Thomas says the end of all spiritual life is that man be united to God, which is effected through charity; and to this end must all things be directed that belong to the spiritual life.[14] Hence there must be an intimate relation between religion and charity and not only between religion and justice. Father Joseph Kramp, S.J., in a discussion to which we shall refer presently, calls attention to two definitions of religion by St. Thomas. According to the one, religion is a part of justice inclining man to pay due honor to God; according to the other, religion is a virtue inclining man's will to seek his proper relation to God which consists of acknowledging God's excellence, offering oneself to Him, and union with Him.[15]

It may make a considerable difference in our religious life, whether we gauge it by the mere fulfilment of obligations to God or look upon it as something more than that. If religion is the mere paying of a debt, it may not inspire to anything more than such payment. An obligation when uppermost in our minds is somethig that weighs on us, and we pay the obligation to get rid of it and its consequences—whereafter we can breathe more freely for ourselves. Our relation to God, however, is that of a child to its father, and our actions must be more than mere payment of dues, just as the true son never limits his actions toward his father to that which he is strictly

[13] I John 4:8.

[14] *Summa Theologica*, ii-ii, Q. 44, a. 1.

[15] J. Kramp, S.J., *Die Opferanschauungen der Roemischen Messliturgie*, 2 ed., Regensburg, 1924, p. 177. Cf. *Summa theologica*, ii-ii, qq. 81, 82, 85; i-ii, q. 102; *Contra gentes*, c. III, 119.

obliged in justice to do. He does more than that, and loves to do more, and seeks opportunities to do more.

Here again we have the two aspects mentioned above, the merely juridical, and the wider one of the devotion of love. They receive special application in the question of the nature of the Holy Sacrifice. In regard to the latter, the eminent Jesuit scholar, Father de la Taille, has said: "The doctrine of sacrifice, as Contarini remarked at the time of the Council of Trent, is one of the least developed doctrines of the Church. And the last three centuries, instead of marking a step ahead, rather indicate retrogression — at least among theologians, if not among the historians of the religious practices of mankind. I wish to state that in my opinion the thirteenth and the beginning of the fourteenth century held to a view of sacrifice that was much more correct, more rational and more Scriptural (and hence more historical) than the theologians of the second half of the sixteenth century, from whom the theological teaching of our day is directly derived".[16] The theory of sacrifice most common in the past centuries, which is losing ground again only in our own day, is the destruction theory. According to it the essence of sacrifice consisted in a change or destruction of the object offered, in order thereby to show God's dominion over life and death. This view emphasizes the propitiatory purpose of the Mass and its acknowledgment of God's right and power over man. It is essentially based on the juridical aspect of our relation to God; whence it cannot surprise us that the application of the destruction theory of sacrifice to the Mass runs parallel historically with expression of our relations to God more exclusively in juridical terms. To-day we emphasize above all that the purpose of the Mass is to acknowledge God's dominion (i.e. His right to rule us and to establish and enforce laws) and to appease His anger. Of course, we do not deny that the Mass is a "sacrifice of praise", as the Canon calls it; but we do emphasize the propitiatory aspect to such an extent that many Catholics hardly think of the Mass except in utilitarian terms, ignoring its function as a sublime act of praise and of union with God for His own sake.

[16] M. de la Taille, S.J., *Esquisse de la Mystère de la Foi*, pp. 51-52, 2 ed., Beauchesne, Paris, 1924.

To those of us who have been brought up on the destruction theory of sacrifice, it will come as a great surprise to know how recent that theory is in Catholic tradition. The Council of Trent knew nothing of it, nor did the first antagonists of the Lutherans in the sixteenth century. It was shortly after the Council that the theory arose. Then it was claimed that sacrifice consists essentially in a change of the matter offered, that the Mass demands a real change of Christ. And in the seventeenth and eighteenth centuries theologians were morally unanimous in basing their definition of sacrifice on the idea of a change in the victim.[17] Father Kramp, S.J., calls this the juridical theory of sacrifice, since it is dominated so completely by the idea of justice, and mentions Melchior Cano, O.P. (d. 1560), Suarez, S.J. (d. 1617) and Vasquez, S.J. (d. 1604) as influential in this development.[18] Father Kramp in his extensive discussion of this matter makes a point that is pertinent. He shows that St. Thomas also in this matter was true to the older and wider conception of our relation to God, and that the narrower limitation to the juridical conception was a departure from him. According to St. Thomas, man needs sacrifice for three reasons: remission of sins; conservation of the state of grace, continuous inherence in God; perfect union of man with God.[19]

Understanding and measuring our religious life merely in terms of what we are obliged to do in order to avert spiritual ruin, may engender an attitude of apathy or indifference to anything like real spiritual progress. It may also help to make us look upon our religious obligations as so many extraneous interpolations in a program otherwise concerned with the business of worldly life. It is hardly full of inspiration unto a life of apostolic zeal for the cause of Christ and the Church. And yet we are all called to have such zeal and to do our share in furthering the cause of God on earth. To-day Catholic action has become a watchword of the faithful; and this brings us to a final dogmatic consideration.

[17] Lepin, *L'idée du sacrifice de la Messe*, pp. 414, 417, 517. Beauchesne, Paris, 1926.

[18] "Cano introduces the destruction concept into the Mass; Suarez still hesitates between the old and the new view; Vasquez establishes the general juridical notion of sacrifice."—Op. cit., p. 185; see also pp. 197-200.

[19] Op. cit., p. 187.—*Summa theologica*, iii, Q. 22, a. 2.

Catholic action is rooted in a thorough Catholic spirituality. But before the latter can bud forth into an active apostleship of the faithful, the faithful must find their inspiration for Catholic action in their very conception of the position they hold in the Church. After some centuries of almost complete silence, owing to misinterpretation by Protestants, we are again stressing the passage of St. Peter that calls the faithful "a holy priesthood, a kingly priesthood" (1 Peter 2:5 and 9). No one has quoted this passage more emphatically to indicate that the faithful should participate actively in the Holy Sacrifice of the Mass than our present Holy Father.[20] Were not this the case, there might be more opposition to-day against the movement of associating the faithful more actively with the priest in the Holy Sacrifice. A recent writer connects this active participation directly with the baptismal character and the old practice of dismissing the catechumens. "Should we not see," he asks, "in the ancient custom of dismissing the catechumens at the beginning of the Mass, a sign that the baptismal character permits one to participate actively in the offering of the sacrifice?"[21]

Most of us know only that the sacramental character is an indelible sign impressed on our souls; beyond that it has little meaning for us. Yet, Catholic theology teaches that the sacramental character is a participation in the priesthood of Christ. St. Augustine spoke of it as "a sort of consecration" which was "the character of the Lord".[22] "Est igitur," Cardinal Franzelin concludes, "character quaedam assimilatio ad Christum, formaliter quatenus est summus Sacerdos".[23] In this he is but echoing St. Thomas, for whom *participation in Christ's priesthood* is the distinguishing feature of the sacramental character and at the same time the basis for differentiating the characters of the three sacraments that confer it.[24] "The sacramental character is a certain participation in Christ's priesthood by his faithful, in the sense that, as Christ has the

[20] Encyclical *Miserentissimus Redemptor*, 9 May, 1928. See the ECCLESIASTICAL REVIEW, 1928 (LXXIX), p. 65.

[21] *La Vie Spirituelle*, Dec.., 1928, vol. xix, Supplement, p. 144.

[22] Vacant, *Dictionnaire de Théologie Catholique*, II, col. 1700-1701.

[23] *De Sacramentis in Genere*, Rome, 1868, p. 169.

[24] *Summa Theologica*, III, Q. 63, a. 5.

full power of spiritual priesthood, so his faithful are made like unto Him in this that they share some spiritual power with respect to the sacraments and to those things which pertain to divine worship."

Through Baptism men become members of the mystic body of Christ and general participators in His royal priesthood. But this is something quite different from the character conferred in Holy Orders. In the former power is conferred on the individual to do those things what are necessary for his own personal salvation — chiefly the reception of the other sacraments; while in the latter the fuller power of priesthood is received for officially conferring the sacraments on others.[25] But the great transcendence, in respect of power, of the character of Orders over that of Baptism, does not diminish the importance of the latter. It is always a special participation over and above the passive participation in Christ's priesthood that takes place in all the sacraments in so far as the effects of this priesthood are received in them.[26] Beyond the baptismal character is the character conferred on all Christians in Confirmation. Through it they participate in Christ's priesthood unto being true apostles of His faith. While Baptism gives the power to profess one's faith by the reception of the sacraments, Confirmation gives the power to profess one's faith publicly "*quasi ex officio*". The confirmed share in Christ's priestly power in a special way for entering upon public defence of the faith, for spiritually combating the visible enemies of the faith by publicly professing and proclaiming the name of Christ.[27]

Thus membership in the Church is not confined to the minimum discharging of a debt, but implies an active participation in the life of the Church. To be a member of the mystic body of Christ means always to be a living member, and to coöperate actively in the life of the whole. To nothing less than that is the true son of the Church called. There is in his calling nothing of the status of the slave and there is in his service of God naught of the attitude of slave morality. He does not reluctantly perform the obligations he has toward God, nor does he

[25] *Summa Theologica*, III, Q. 72, a. 5; Q. 63, a. 6.
[26] Ibid., III, Q. 63, a. 6, ad 1.
[27] Ibid., III, Q. 72, a. 5c, ad 2; ad 1.

reduce them to a minimum. He sees his relation to God as based, not only on a rigorous justice, but over and above that on a filial and paternal love that mutually desires a union ever more intimate. His heart vibrates to the words of Pope St. Leo, contained in the matins of Christmas (sixth lesson): "Know, O Christian, how great thou art, who hast been made partaker of the divine nature. . . . Remember whose body it is of which thou art a member, and who is its head." Daily his understanding grows of the sublime meaning of incorporation in the mystic body of Christ, participation in the sacrifice of Christ, sharing in His apostolic labor. He experiences the full meaning of Christ's word: "If anyone loves me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him" (John 14:23). Or the word of St. John: "He that *hath* the Son, *hath life*. He that hath not the Son, hath not life" (1 John 5:12). For the true Christian there is full force in the present tense of these words. For him life everlasting is not only a future reward given to those who render a minimum of obligations here on earth. It is the greater degree of that which is here begun by the inpouring of the Holy Spirit into the soul at Baptism. He *knows* that the life everlasting is a supreme reality here and now in the soul living in Christ.

To-day men talk of the spiritual renewal being felt in the body mystic of Christ which is the Catholic Church. No surer sign of this can be had than the renewed interest in and emphasis on the inspirational aspects of our faith summed up in what has been termed the Incarnational Life. It means getting back to a better realization of what our life in the Church is, a better realization of the great privilege of union with God here and now in the life of grace, different only in degree from that of final rest in God. It means getting back to a fuller realization of the true nature and significance of the sublime Sacrifice of the mystic body daily enacted on our altars. Thus will come a new vision—so old that the early Christians possessed it—of our life as the life of those who have received Christ and were made the sons of God (John 1:12). What such a new vision and inspiration may mean for the Kingdom of God on earth only a future still veiled to our eyes can reveal. But even now it rings in our ears as the old, but ever present

word of our Divine Master: "I will not now call you servants (*servi*, slaves): for the servant knoweth not what his Lord doth. But I have called you friends: because all things whatsoever I have heard of my Father, I have made known to you" (John 15:15).

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THE TECHNIQUE OF CONVERT INSTRUCTION. II.

THE purpose of this article is to sketch briefly a few of the important features of methods that have proved effective in instructing prospective converts in the Catholic faith. The features which are here outlined have been reported[1] by leading convert-makers as proving helpful and effective as tested in the fire of practical experience. In an article in the January number the writer sketched the preliminary interview with the inquirer, the importance of kindness and affability in dealing with prospective converts, the wisdom of having a regular time and place for the meeting of the class, methods of winning the members of the class to open-mindedness and hospitality to the teachings about to be explained and the importance of stressing the necessity of prayer, if religion is to be vital to them. This article will sketch the remaining features which have proved of practical value in the technique of instructing converts.

THE VISIT THROUGH THE CHURCH.

At about the second meeting, a number of leaders in the convert field, have the custom of taking all the members of the class on an inspection trip through the church. This is a never-failing subject of concrete interest to all inquirers. It is surprising to the priest who takes such a group through the church, to discover how many objects and symbols need explanation to be made intelligible to outsiders. He is apt

[1] *The White Harvest*, A Symposium on Methods of Convert Making, edited by the Rev. John A. O'Brien, Ph.D. With Preface by the Right Rev. Francis C. Kelley, D.D. Contributors: the Rev. Bertrand L. Conway, C.S.P., the Rev. Hugh L. McMenamin, the Rev. Martin J. Scott, S.J., the Rev. C. E. Dowd, the Rev. Joseph F. Eckert, S.V.D., the Rev. Edward J. Mannix, S.T.L., the Rev. John Duffy, the Rev. Henry E. O'Keeffe, C.S.P., David Goldstein, the Right Rev. John F. Noll, D.D. Longmans, Green & Company, New York. 1927.

to find that such a visit entails almost an entire epitome of the teachings of the Catholic faith. After crossing the threshold of the church, he encounters the holy water font, beginning his explanation of that practice, proceeding then to the confessional, showing the class where the penitent kneels and the other compartment wherein the confessor sits, which will usually disillusion a number of the members because of weird stories and slanders of the practice of confession. The priest then explains the meaning of the sanctuary lamp, the tabernacle, the altar, the crucifix, the altar linens, the altar stone, with its enclosed relic, the missal, the vestments and utensils for the Mass, its principal parts, the images on the altar, the side altars, the communion-rail, the genuflexion before the tabernacle, the Stations of the Cross, the holy pictures and paintings on the walls and windows, the baptismal font, and any other object that arouses the curiosity of any member.

A thorough explanation of these symbols and the answering of pertinent questions will usually consume at least an hour. Priests who have followed this practice for many years testify to the intense interest of the visitors in the explanations of the various symbols, and to their feeling of greater "at homeness" when they subsequently come to attend holy Mass and the other services of the Church. A Catholic church is no longer a strange edifice to them, abounding in mysterious signs and unintelligible contraptions. The luminous rays of knowledge have dispelled their ignorance and given them an insight into the surpassing charm of God's house, and the beauty of the tabernacled altar wherein His glory dwelleth.

The class is now in a better position to appreciate the wisdom of the salutary counsel to attend Mass on Sunday and any other public service held in the church. Though still but in the stage of catechumens, it is desirable to have them attend the public services of the Church so that they may secure an insight into the principal devotions of Catholic faith. As our religion consists not merely of abstract doctrines but of forms of worship and acts of devotion, it is important that prospective converts be familiarized with this aspect of the Church's life as well as with her doctrinal formulas. As the student of science not only studies its abstract principles in the class-room but familiarizes himself with their functioning in the experiments

of the laboratory, so the student of the Catholic religion may fittingly be asked to supplement the formal instruction in the class-room by attendance at her public services, wherein the abstract principles of faith find their concrete embodiment.

Moreover, attendance at the public devotions of the Church serves to deepen the spirit of piety, and gradually to acclimatize the individual to the atmosphere of Catholic worship and devotion. Just as the individual is urged to pray to God for guidance, and not merely study the nature of prayer in the abstract, so he may appropriately be asked to participate in the devotions of the Church to secure an insight into her liturgy and to quicken his own religious fervor. After attendance at the public services of the Church for a couple of months, during which the inquirer has been receiving systematic instruction in the faith, the transition into formal membership in the Church will be much more gradual and smooth and freer from emotional jolt than if the steady acclimatization through attendance at her services had not occurred. Prospective converts who have finished a class of instruction, been impressed with the logic of the Church's teachings, but who had practically never been inside a Catholic church and consequently were quite unfamiliar with our devotions and forms of worship, have been known at times to experience some hesitancy in stepping from the class-room into a whole-hearted espousal of the Catholic faith, because much of her liturgy and devotional life was still shrouded in considerable mystery for them. Hence, it will be found of great practical value and tend strongly to ensure the proper response at the completion of instruction, to introduce the members of the class early into the Church's devotional life, and to maintain them in that wholesome spiritual atmosphere until the conclusion of the course.

Explanation of the Mass.

In this connexion it may be mentioned that the thorough explanation of the Mass, its prayers and ceremonies, at the earliest opportunity, places the catechumens in an advantageous position to enjoy in richer measure the fruits of the Church's devotional life. The Mass, as being the central object of devotion, expressed through such exquisite but elaborate esoteric ceremonial, needs to be explained thoroughly

at an early date if the prospective converts are to assist at the Mass with much profit.

After having explained the nature of the Mass, its history and theology, it is well wherever possible for the priest to explain its ceremonies while they are being performed by the celebrant at the altar. By receiving the explanation at the same time when the ceremony is being exemplified, the witnesses secure a clearer understanding of the liturgy and are able henceforth to associate the relevant meaning with each ceremony of the Mass. They are invariably deeply impressed by the beauty of the symbolism and its spiritual pregnancy when once it is unfolded before them. Unless the Mass is explained, however, it suffers from the obscurity which veils every action, couched in esoteric ceremonial.

For several years the writer has followed the practice of explaining the ceremonies and symbolism of the Holy Sacrifice at each of the four Masses on Sunday morning. The public announcement of such explanation has never failed to attract a large number of non-Catholic visitors interested in understanding the age-old liturgy, colorful and impressive, of the Catholic faith. Indeed, on a number of occasions whole Sunday-school classes of University students together with their teachers from various Protestant bodies, have come in a group to have unfolded before their eyes the exquisite symbolism and surpassing beauty of Catholic devotion as expressed with such moving and dramatic impressiveness in the ritual of the Mass. To assist in rendering permanent their newly acquired insight into the stately beauty and sublime symbolism of the unbloody sacrifice of Calvary, it has been a practice at our University Chapel to distribute to each person a copy of that excellent brochure by Abbé Hallet, *An Explanation of the Prayers and Ceremonies of the Mass,* published by the International Catholic Truth Society.

It is the writer's experience, incidentally, that such explanations are welcomed with not less enthusiasm by our Catholic people, to whom unfortunately altogether too much of the spiritual meaning of the symbolism is lost because of their unfamiliarity with the significance behind the ritual of the Mass. So powerful is the attraction of the announcement of the explanation of the ceremonies and symbolism of the Mass and its

vestments, that it might well be listed among the effective agencies of drawing outsiders to the Church with a view of interesting them ultimately in a systematic study of the Catholic faith.

Sequence of Topics.

After appropriate introductory remarks have been made, and the class has been made familiar with the common prayers of the Church and given some insight into her public devotional life, what should be the sequence of topics to be presented in the course of instruction? There appears to be no common uniform order in the treatment of topics as followed by the various contributors to *The White Harvest,* or by other leaders with whom the writer has discussed the point. The general practice seems to be to follow substantially the order of any good catechetical work which the instructor uses as the basis for his instructions. The following of some such work will generally secure the treatment of all the essential topics of the faith. One experienced instructor reports using *The Faith of Our Fathers,* by Cardinal Gibbons, as a first book designed to show the Scriptural foundation of the articles of the Catholic faith, and then finishing with Kinkead's *Explanation of the Baltimore Catechism* as a simple statement of Catholic belief and practice. The general response on this point was that any catechetical work which the priest regarded as a good clear statement of Catholic doctrine would be a suitable text to use and an appropriate order to follow.

In discussing this point with the Right Rev. Joseph Schrembs, D.D., Bishop of Cleveland, who during his priestly ministry achieved outstanding success in winning large numbers of converts to the fold, His Lordship stated that in his instruction of converts he always found it helpful and of primary importance to drive home to his listeners early in the course the realization that Christ established a definite organization called the Church, which He clothed with infallible authority to teach all mankind. By lodging this concept securely in the minds of the members of the class, it was made apparent to them that his exposition of doctrine was not that of a private individual, resting solely upon his own personal judgment, but was the authoritive official teaching of the in-

stitution established by Christ to perpetuate the deposit of divine revelation to all generations of men. Once this conviction is established in the mind of the inquirer, it follows that every other doctrine taught by this divinely established Church must be true; for an infallible authority can teach no error. Hence complete acquiescence in all the other dogmas which the instructor subsequently presents will be enjoyed by the person who grasps thoroughly the logical evidence upon which the cardinal truth of the infallible teaching authority of the Church rests.

When persons interested in the Catholic faith would sometimes ask for the evidence of some particular dogma, such as the Immaculate Conception or the Assumption of the Blessed Virgin, which rest, in addition to other sources of evidence, upon the infallible pronouncements of the Church, Bishop Schrembs was accustomed to use the following apt illustration. There are some things, he would say, which cannot properly be explained independently of their relations with others. Ask an enginer the significance of a single piston in the complicated mechanism of a locomotive. Ask him to tell you its particular function without explaining to you the significance of the other mechanical devices with which it is coördinated, and he will find it difficult, if not impossible, to explain intelligently the one without first explaining the other. The engineer is apt to say, "Come to the machine shop to-morrow when the various parts of a locomotive engine are being assembled and I will explain each part to you as it is fitted into its proper place. Then you will be able intelligently to understand the specific function of the particular piston about which you inquire, and how it coördinates with many related parts in the performance of a function indispensable to the running of the locomotive. But it is necessary to tell you first about the other related parts and their function if you are to understand the reason why that particular piston is placed where it is."

So there are many doctrines of the Church whose credentials cannot be adequately presented without first establishing the infallible teaching authority of the Church, and showing that, in addition to other evidence, the dogma reposes upon this solid and invincible foundation. As the Bishop expressed it, once his hearers had mastered this fundamental truth, they

perceived that he was speaking with the authority of an infallible Church behind him, and therefore every doctrine without exception was infallibly true.

A somewhat similar viewpoint was expressed to the writer by the Rev. Daniel Sullivan, of Peoria, who numbers many hundreds of converts to his credit. In dealing with prospective converts, Father Sullivan finds it of primary importance to establish early in the course the conception that Christ established a Church and clothed it with specific power and authority. The dominant mental attitude he finds prevalent among his inquirers, especially those from the so-called evangelical denominations, is that Christ had enunciated certain great moral and religious truths and left it to each individual to work out his own salvation by ferreting out these salient spiritual truths from the Bible. Such a controlling mental attitude exalts the rôle of the individual, to the minimization and almost annihilation of the function of a Church as a divinely constituted teacher.

He finds it essential to show that Christ's procedure was of a different character—that He established a Church to bring a knowledge of the complete body of His teachings and their correct application in human life to every individual, instead of rendering salvation so uncertain and precarious by making it contingent upon the ingenuity of each individual to discover for himself this vast network of religious principles and their correct translation into the changing conditions of human life. In his thirty years of convert-making, Father Sullivan has found the definite crystallization of the above concept in the minds of prospective converts to be of outstanding primary importance. It gives a mental orientation which renders them more susceptible to the subsequent instructions and expedites their grasping of the Catholic viewpoint. It is of course expressive of the fundamental difference in the principle of the Catholic and Protestant rule of faith.

The degree of earliness in the course of presenting this article of Catholic faith will depend upon the hospitality of the religious background of the class. The wise teacher will keep his finger close upon the psychic pulse of the class, and like the Divine Master, will gauge the presentation of his subject matter with their capacity to receive. For individuals who ask

scattered questions which cannot be answered properly without going back to the fundamentals, the suggestion of Bishop Schrembs, with its apt illustration, will prove helpful in convincing them of the wisdom of following a complete course of systematic instruction in the faith.

Use of Charts.

The use of maps, charts, and graphs serves to enliven interest, and to convey a more vivid idea of the point thus illustrated. The introduction by Pestalozzi of the so-called "model-lesson" with its concrete symbols into common pedagogical practice had been long anticipated by the Church in her use of pictures, statues and symbols in her worship and in her expression of religious doctrine. The old Latin proverb, *Iter longum per precepta, breve est per exempla,* is as valid today as in the days of Cicero and of St. Augustine. This is particularly true of illustrations graphically or pictorially expressed. Adults are only grown-up children who relish an idea graphically presented and are apt to retain it longer.

One of the secrets of the remarkable success of the late Father A. B. C. Dunne of Eau Claire, Wisconsin, in rendering his courses of instruction so popular was his generous use of pertinent maps and charts. Father Dunne showed the writer a number of charts which he himself had devised to illustrate such important concepts as the Apostolic succession, and the Divine foundation of the Church. In addition he made copious use of the graphs in the National Religious Census of 1916[2] prepared by the U. S. Bureau of Commerce and Labor (gratis upon request), in showing the magnitude of the Catholic membership as compared with the various Protestant denominations in the different states of the Union. It generally makes a powerful impression upon the outsider to discover the magnitude of Catholic membership, its distribution in every State, exceeding in some states the combined membership of all the Protestant creeds, and the numerical insignificance of the creed of which he had been a member as contrasted with the magnitude of the Catholic affiliation. This impression is further deepened by comparison of the total membership of the Catholic Church throughout the world as contrasted with any Protestant denomination, or of all of them combined.

[2] The National Religious Census of 1926 is now available.

There are four charts prepared by the Rev. Joseph L. Baierl, of St. Bernard's Seminary, and obtainable from the Seminary Press, Rochester, N. Y., which are of great practical utility in illustrating phases of Catholic doctrine to a class of prospective converts. Chart I illustrates the origin, duration, and comparative strength of the leading Christian denominations. The chart, as issued by the publishers, is of large and impressive size, measuring 21 by 26 inches. It never fails to make a deep impression upon all who study the lesson it unfolds.

A splendid chart showing the continuity of the Apostolic succession and the Divine origin of the Church as compared with various Protestant denominations has just been published by Father C. E. Dowd of Eau Claire, Wisconsin, and may be secured directly from him.

The use of such charts and tables, and of others which the ingenuity of individual priests may devise, never fails to enrich the technique of the instructor and to render the assimilation of the subject matter by the members of the class easier and more pleasant. Every device which enhances the success of the instructor of secular subjects should be pressed into the far more important task of increasing the effectiveness of the teaching of the divine and eternal truth.

Instruction—Individual or Group?

There exists a divergence among convert-makers in the method of instruction. Some instruct prospective converts in a class, whilst others instruct each individually. There will probably be no difference of opinion that theoretically the separate instruction of each individual offers the greater opportunity for the adaptation of the subject matter to the individual. Practically, however, the tremendous saving in time, combined with the pressure of the other duties of the ministry, will usually require the busy priest to group his prospective converts into a class. The priest who has but a comparatively few converts in the course of a year will doubtless be able to instruct them individually, if he so prefers. But the busy priest who has a larger number, perhaps 25 or 30, will scarcely find enough hours in the day to instruct them individually.

Moreover, prospective converts can be instructed thoroughly and with complete satisfaction in a class. The experience of

Father McMenamin, and his associates at Denver, and of Father A. B. C. Dunne and Father C. E. Dowd, at Eau Claire, at each of which places over a thousand converts were instructed chiefly by the group method, demonstrates the feasibility and practical success of this method. Other leaders in the field with whom the writer has discussed the point have likewise emphasized the usefulness as well as the necessity of the group method if large numbers of converts are to be gained.

It is always possible and usually advisable to supplement the group method by giving individual attention after the class to the particular needs of some individual member. Perhaps some question or difficulty has occurred to him after listening to the class instruction. He should be given to understand that he is always free to remain after the class to submit his difficulty, or to receive further light on any item discussed in the class. Where the group method is thus supplemented with attention to the distinct needs of the individual, there is no valid reason why it cannot be employed with a maximum of success in any parish in America.

Indeed it has some distinct advantages of its own over the individual method. Prospective converts, and outsiders generally, can usually be interested more readily in joining a group of people for instruction than in constituting a class of one member for instruction. A person is apt to feel that in case he should not decide to enter the Church after having consumed such a large measure of the priest's time, the situation resulting from his non-acceptance under the circumstances would be rather awkward and embarrassing for him. If he is but one of a group, however, he knows he will experience greater freedom at the end, in accepting or declining, when there are others who have profited by the instructions and have been led by them into embracing the faith. He feels that under the latter circumstances he will not have wasted the priest's time.

Furthermore, in a group the members are apt to experience greater comfort, as it is less strenuous than when an individual is the sole target of all the expository zeal of the instructor. Then, too, there is the possibility of developing a wholesome *esprit de corps* among the members of a class, causing the collective enthusiasm to spread to each individual, reënforcing one another by interest and example. Convert-makers of long

experience have remarked to the writer that they felt that the sight of certain members of the class expressing their desire to embrace the faith at the conclusion of the course exercised a most potent and wholesome influence upon other members in giving them the strength and courage that is always necessary in leaving the moorings of one's past life to embark upon a new vessel in a strange sea.

Public Profession of Faith.

Moreover, the class method of instruction renders more easily possible and convenient the public reception of a whole group of converts into the Church at one time. This is always an impressive sight which never fails to quicken a congregation to greater zeal to win new members to the fold. In the past seven years the writer has had the happy privilege of receiving 175 converts, mostly University men and women, into the fold. They were received in groups, and made their public profession of faith after the gospel of the Mass on Sunday in the presence of the congregation. The announcement on the previous Sunday of such a public reception would always bring a large proportion of the congregation to that particular Mass so as to pack the church even to the aisles.

The spectacle of a large class of young men and women, many of them leaders in campus activities, repeating aloud the moving words of the Profession of Faith, "I now, with sorrow and contrition for my past errors, profess that I believe the Holy, Catholic, Apostolic Roman Church to be the only and true Church, established on earth by Jesus Christ to which I submit myself with my whole soul," stirs the congregation more than the most eloquent sermon. They are made proud of their Catholic faith. They are moved to a new appreciation of it as they witness this group of men and women renouncing their past errors, and often despite family opposition and all the associations of their past life, entering the Catholic fold. In a dramatic manner it shows them the magnetic influence of Catholic truth when it comes in contact with open minds, drawing them to it as irresistibly as the magnet draws the steel. It moves them to greater zeal to find new members for the next class of instruction.

After the reception of the converts, a sermon is always preached on some phase of the work of the lay apostolate in winning "the other sheep". It has usually been found helpful to narrate in the course of the sermon some concrete instance of considerable sacrifice made by a convert in coming into the Church. It is at this Mass, too, that all the members of the class approach the altar-rail in a body to receive their first Holy Communion. In short, it is the experience of the writer that the public profession of faith by the class of converts is the most effective stimulant of the zeal of the laity, arousing them to a new consciousness of their duty to assist in extending the Kingdom of God among the souls of men.

It should be added that the entire ceremony for the profession of faith is carried out on Saturday, and that on Sunday the class merely repeats in the presence of the congregation two or three of the most impressive paragraphs, chiefly for the edification of the faithful and the enlisting of their zeal to secure new recruits. In the harvesting of the vast multitudes of the American people now untouched by the ministrations of any religion, the class method of instruction will find a large field of constantly increasing usefulness.

THE PROSPECT.

Probably never before in the history of the Church in America were prospects so bright for the winning of vast multitudes as the present. The waning of denominational adherence, the onward sweep of the spirit of religious indifferentism, the ceaseless fighting of modernists and fundamentalists, and the complete lack of unity and of a voice of recognized authority among the warring creeds separated from the Church of Christ, have all contributed to produce the present situation, without a parallel in any other country in the civilized world, wherein the majority of its citizens, numbering over sixty millions, are unaffiliated in an active manner with any church.

There are several factors which give a peculiar urge to the launching of a vast missionary movement to win these many millions of our churchless fellow countrymen, and which render the present time singularly auspicious for its nation-wide inauguration.

First, Our Holy Father, Pope Pius XI, has issued an Encylical Letter, *Rerum Ecclesiae,* dated at Rome, 2 April, 1926, in which he makes a fervent plea for the winning of converts and the extension of Christ's kingdom among the souls of men. In the following forceful words he arouses the conscience of the Catholics of America to the realization that we fail in our duty if we rest content with simply holding our own, without striving "with might and main" to win over the other sheep outside the fold.

> In reviewing attentively the history of the Church, one cannot fail to see how from the very first ages of Christianity the especial care and solicitude of the Roman Pontiffs have been directed to the end that they, undeterred by difficulties and obstacles, might impart the light of the gospel and the benefit of Christian culture and civilization to the peoples sitting in darkness and in the shadow of death, for, the Church has no reason for existence other than, by enlarging the Kingdom of Christ throughout the world, to make all men participate in His salutary redemption. And whoever, by divine commission, takes the place on earth of Jesus Christ, the Chief Shepherd, far from being able to rest content with simply guarding and protecting the Lord's flock, which has been confided to him to rule, on the contrary, fails in his especial duty and obligation, unless he strives, *with might and main, to win over and to join to Christ all those who are still without the Fold.*

Secondly, the holding of the vast Missionary Exhibit within the Vatican grounds during the recent holy year, wherein the methods and zeal of missionaries in all parts of the world were revealed to the millions of pilgrims, has served to quicken the missionary spirit of Catholics throughout the world. By disclosing the hardships and sacrifices of missionaries in pagan lands, it has aroused the consciousness of the Catholics of America to the vast white harvest which lies at their very door, and which is clamoring to them to be gathered in.

The Eucharistic Congress.

Thirdly, the coming of the International Eucharistic Congress to the very heart of America, with its superb manifestation of supernatural faith in the cardinal doctrine of historic Christianity, has focussed the eyes of the whole nation upon the Catholic Church. The striking exemplification of unity in

the midst of the universality of the Church, with representatives of her far-flung hierarchy from every land, with her million pilgrims of every race and tongue, with her colorful pageantry and gorgeous symbolism giving dignified expression to sublime truths—all these combined to place the Catholic Church on the first page of every newspaper in the land for almost a month and to awaken the interest of the vast millions of our separated brethren in the Church as it has never been aroused before. May we not believe that under the dispensation of Divine Providence the Eucharistic Congress is the beginning of a great renaissance of the Catholic faith in the new world? Should we not capitalize this newly awakened interest in the Church by redoubling our efforts to carry the saving knowledge of the Catholic faith to every unaffiliated man and woman in America?

Fourthly, conditions following upon the close of the World War have elevated America to the pinnacle of unquestioned supremacy in wealth and influence among all the nations of the world. She is the controlling factor in most of the international problems of the day. The winning of the millions of churchless citizens of America to the faith will add immeasurably to the resources in men and money which the Church can then devote to the extension of the Kingdom of Christ in other lands and in all the mission fields of the world. It will be a vital factor in the continued onward sweep of Catholicism throughout the world.

All these circumstances point to the present as the unique time for the launching of a vigorous nation-wide movement to win vast hosts of converts to Christ. What the immortal Bard of Avon said of opportunity in the lives of men may be applied to institutions as well:

> There is a tide in the affairs of men
> Which, taken at the flood, leads on to fortune;
> Omitted, all the voyage of their life is bound in
> Shallows and in miseries.

From whatever angle the subject is viewed, it becomes increasingly apparent that every stimulus beckons, ever prayer implores, and every tongue of earth and sky and heaven pleads for the immediate launching of a great organized, Union-wide movement to gather the vast white harvest of America into the

Master's granary before it is too late. The field lies not across far seas in distant lands but at our very door. The project is not a Utopian dream. The methods and means outlined in this series of articles, tried and tested by practical experience, demonstrate that if they are brought into universal use, the ideal will soon be carved into an abiding reality. The day is speedily arriving when the winning of converts will be viewed not as an extraordinary activity of the ministry, but as an ordinary part of the daily routine of every priest and religious and of the zealous layman and woman as well.

True, the conversion of the millions of the churchless people of America is indeed a lofty goal. But it is infinitely better to strive for it than to rest content with the meagre addition of less than two converts to each priest yearly. There is something of a noble tribute in the epitaph which Ovid depicts carved over the tomb of Icarus, whose Daedalian wings melted because in his daring he flew high up in the heavens and soared too near the sun: "Si non tenuit, tamen, magnis excidit ausis."[3] In this enterprise, however, with God's help there can be no failure; for He Himself has assured us of success in that inspiring promise: "This is the victory which overcometh the world, our faith."[4]

That God's grace will be showered upon His workers in this holy quest is certain. The records of convert-makers are replete with instances wherein divine grace played a leading rôle in bringing about conversions which are little short of the miraculous. A typical instance is described by Father E. J. Mannix in a letter to the writer: "Recent experiences in cases of dyed-in-the-wool agnostics, atheists, etc., in hospitals has been gratifying. This morning for the second time, I gave Holy Communion *through a tube into his stomach*—his throat being completely closed with cancer—to a man who is the last of a family of four converts I had previously received into the Church. Some six weeks ago the patient wouldn't even discuss the possibility of there being a God. To-day he ended a novena, thanking God for the wonderful gift of faith."

[3] Although he succeeded not, he failed in a daring and noble attempt.
[4] I. John 5:4.

THE WHITE HARVEST.

To every priest and religious laboring for human souls in lonely mission or crowded city there comes at times the memory of that touching scene where Saint John the Evangelist describes the circumstances surrounding our Lord's utterance of that first wistful cry for laborers to gather the harvest. Wearied from His journeying over the hillsides of Palestine, our Saviour sat down one day to rest and quench His thirst at Jacob's well near the little town of Sichar in Samaria. It was almost within the shadow of Mount Garizim, rising like a silent sentinel into the heavens and keeping its sleepless vigil over the waters of the ancient well. Here our Lord meets the Samaritan woman who has come to draw water from the well. By revealing to her the deeds of her past life, He convinces her that He is no ordinary man, but that He is the Christ, the long expected Messiah. So, she goes and summons the townspeople, saying, "Come and see a man who has told me all things whatsoever I have done. Is not he the Christ?"

Throngs of Samaritans came trooping to see this wonderful Man. As the Master sees them approaching, He turns to His disciples and utters these significant words: "*Do not you say, there are yet four months, and then the harvest cometh? Behold, I say to you, lift up your eyes, and see the countries; for they are white already to harvest... And he that reapeth, receiveth wages, and gathereth fruit unto life everlasting.*"[5]

Nineteen centuries have winged their ceaseless flight into the unexplored regions of eternity. Sichar no longer can be found upon the map. It has fallen under time's disintegrating touch, into the dark oblivion of the centuries past, and lies buried in the dust of ages. The disciples as well as the Samaritans have all passed to that "mysterious country from whose bourne no traveler returns." Mount Garizim lifts it hoary head less haughtily into the heavens, for it is scarred and mutilated from the wear and tear of centuries. But the tide of time flowing down through the ages, engulfing nations, empires, and dynasties, has been singularly impotent to drown that cry of the Saviour's: "Lift up your eyes and see the countries; for they are white already to harvest."

[5] I John 5:4.

Who is there who can doubt that the wistful eyes of the Master are focused to-day upon the vast fields of America, "white already to harvest"? Of what country in the world are those words, "white already to harvest", so true as of the great mission fields of America?

That Divine call, which admits of no delay, not even of four months, but demands immediate action, shall be the rallying cry gathering together under the Master's banner all those who labor for the achievement of the Saviour's dearest wish. Equipped with the technique of modern science, fortified with the ripe experience of the ablest leaders in the fields, quickened by the inspiration which comes from the consciousness of laboring for the Master's cause, an army of priests, religious and zealous laymen will spread the Kingdom of Christ into every nook and corner of the vast continent of America. In the heat and burden of the day's toil, they will find encouragement in the Saviour's promise: "They that instruct many unto justice shall shine as the stars for all eternity."[6] As the Jews of old traveling across the desert to the Promised Land, found relief from their ills by raising their eyes to the cross, so these valiant laborers in the midst of temporary discouragements and hardships will lift their eyes to the heavens and see written there the Master's assurance of ultimate success: "This is the victory which overcometh the world, our faith." Thus munitioned, this valiant army of laborers shall struggle on over the hill, with the golden sheaves of the harvest upon their backs, until they come to the dawn of the eternal day in the Kingdom of the Lord.

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[6] John 4:35, 36.

A HISTORY OF THE ARCHDIOCESE OF ST. LOUIS.

THESE two stately volumes of history[1] are the outcome of an ambition which animated the Catholic Historical Society of St. Louis from its very inception. The Society was founded in 1917 by His Grace, the Most Rev. John Joseph Glennon, D.D., Archbishop of St. Louis, for the purpose of gathering and preserving all materials relating both to the Archdiocese and to all other places associated with its primitive ecclesiastical division. In December, 1918, the Society published its first Quarterly under the editorship of the Rev. Dr. Charles Souvay, C.M., with whom were associated the Rev. F. G. Holweck, the Rev. Gilbert J. Garraghan, S.J., the Rev. John Rothensteiner, and Mr. Edward Brown. This committee of five worked together, holding informal meetings from time to time, at which the newly gained information of each was communicated to all. Every possible source of information was drawn upon, including a mass of histories, biographies, books of travel, historical articles and occasional notes in reviews and magazines. The principal and richest sources, however, were the Archdiocesan Archives, the St. Louis University Archives and the Archives of the University of Notre Dame. For the earlier part of the history much valuable data was gleaned from the *Jesuit Relations,* from the Virginia and British Series of the *Illinois Historical Collections,* from the annual publications of the Leopoldine Association of the Austrian Empire and from the *Annales de la Propagation de la Foi* of Lyons.

The result of this research into the volumes of manuscripts of the past is the five volumes of the St. Louis Catholic Historical Review and many articles in the *Catholic Historical Review* of Washington, D. C., the *Illinois Catholic Historical Review* of Chicago, the *Watchman* and the *Church Progress* of St. Louis, the *Pastoral-Blatt* and the *Central-Blatt and Social Justice,* also of St. Louis. These various papers were henceforth bound to serve as material for the final history of the Church in St. Louis. But where to find a historian not only competent to write but also available for the task of digesting and casting this mass of material into a well-balanced whole?

[1] *History of Archdiocese of St. Louis.* Catholic Historical Society of St. Louis, 3810 Lindell Blvd., St. Louis, Mo.

At first it was deemed advisable to divide the task among the five members constituting the Committee on Publication. But differences of style and, perhaps, also of point of view were found objectionable. The work demanded unity of authorship. By May, 1925, the Committee on Publication had recommended the Rev. John Rothensteiner for the task. His present work is all the more astonishing when it is borne in mind that the author was in his sixty-sixth year and was a busy pastor confronted with important parish problems. After three full years of study and research, the author has at length published these two noteworthy volumes of the history of the earliest and most comprehensive diocese of the West.

Although in two volumes, the work is divided into three parts treating: The Era of Preparation, the Diocese of St. Louis, and the Archdiocese of St. Louis. The era of preparation may be well characterized as the missionary period when St. Louis was a part of that vast territory known as Upper and Lower Louisiana. The story of the early exploration and missionary activity is interestingly and minutely told. In 1673, Louis Jolliet and Father Jacques Marquette explored the Mississippi Valley and brought the faith to the native. Whether or not Father Marquette was the leader of the famous expedition, there is no gainsaying the fact that he is the Father of the Church in the great Valley. For the establishment of the Christian religion in the heart of the continent began with the conversion of the Kaskaskia and Peoria Indians on the Illinois River, a work which Marquette inaugurated on his perilous voyage. Yet, since the expedition was sponsored by the French, whose motive, according to Bancroft, was religion, Louis Jolliet coöperated with the representative of the Church and is entitled to share in the honor. The propriety of naming the Immaculate Virgin the Patroness of our country is well seen from the association of the Our Lady's name with this early missionary movement. It was on the feast of the Immaculate Conception, 1671, when Father Marquette, then at St. Ignace on the northern side of the Strait of Mackinac, was joined by Jolliet to undertake the great voyage, and it was to the Immaculate Virgin that the missionary dedicated his voyage, promising that, if he should discover the great river, he would give it and the first mission established among the natives the

name of the Conception. This he actually did among the Illinois.

Deeply contrasted with the voyage of Marquette, quiet and lonely in character, La Salle's voyage of 1682 resembled a romantic adventure of knightly crusaders. The great explorer was accompanied by three Recollets, Louis Hennepin, Gabriel Ribourde and Zenobius Mambre. These Fathers devoted themselves to the establishment of Christianity, either building upon foundations already laid or laying foundations for others. Father Gabriel Ribourde was murdered by an Iroquois warrior. In December, 1690, Bishop Saint Vallier of Quebec entrusted the missions of the Illinois to the Jesuits under Father Gravier as Vicar-General. Soon after, the priests of the seminary of Quebec were on the scene in a holy rivalry for the spread of the Gospel. Going up and down the valley, the Jesuits and the seminary priests sowed the seed of faith among the natives and sought to maintain it among the European and Canadian settlers.

In 1722, the Commissioners of the Council of New Orleans, with the consent of the Bishop of Quebec, partitioned the Mississippi Valley into three ecclesiastical jurisdictions as follows: the first comprised all the district to the west of the Mississippi from the Gulf of Mexico to the point of entry of the Ohio River. The churches and missions of this district were given to the Capuchins of Champagne, France, whose superior was to reside in New Orleans and be Vicar General in his district. The second embraced all the country north of the Ohio and was assigned to the Jesuits, whose superior living in Illinois was to be Vicar General in his district. The third included all the territory east of the Mississippi, and was given to the Carmelites, whose superior at Mobile was Vicar General for his territory. The Carmelites were not permitted to remain long in their mission: having obtained a Brief of Prefecture from Rome, they offended the Gallican views of the French and were deprived of their jurisdiction and returned to France. Their mission was then united to that of the Capuchins.

With the new ecclesiastical division came also an increase in the missionary personnel. Both religious communities, the Capuchins and the Jesuits, began their work with a zest worthy of the cause. Up to 1766, the French Capuchins were in charge

of Lower Louisiana, but after that date it was the Spanish Capuchins who were joined by one or the other French or German friar. After the founding of New Orleans in 1718, one of the most important foundations was that of St. Louis by Laclede-Liguest in 1764. Looking for a more advantageous point, he removed his merchandise from Fort Chartres and built a warehouse on the west bank of the Mississippi. This important move drew other traders, *voyageurs* and *coureurs de bois* to settle in the neighborhood. In the early part of April, 1764, Laclede planned the streets for the new village, designated the site for a church, another for the barracks and, to crown his work, named the new foundation St. Louis, in honor of St. Louis IX, the patron saint of the King of France.

Although the founders of St. Louis were Catholic, there was no priest to say Mass or chant the *Vexilla Regis* at the foundation of this future "Rome of the West". The reason is not far to seek. The Jesuits had been banished from the colony in 1763 and the one or two members who, owing to age or illness, were allowed to remain, were held in confinement in New Orleans. The only priest in Upper Louisiana at the time St. Louis was founded was the Recollet, Father Luke Collet, but he, bowed down by the weight of years and infirmities, was in hiding for fear of the British soldiery, then invading the territory. Soon after, however, in 1766, Father Meurin, one of the Jesuits tolerated in the country, came on the scene and merited for himself the title of pioneer priest of St. Louis. Father Meurin came and went in missionary fashion and in 1770 built a small log-house to serve as church. The first priest to reside in St. Louis was Father Valentine, a Spanish Capuchin of New Orleans. He cannot be called the first pastor in the canonical sense since he was merely chaplain ot the French garrison and missionary to the people. Father Valentine remained in St. Louis from 1772 till 1775 and during that period baptized sixty-five whites, twenty-four Negroes and eighteen Indians. The first canonical pastor of St. Louis was the Capuchin, Father Bernard de Limpach, a German by birth and education. As the appointment and installation of Father Bernard to this first canonical parish in Upper Louisiana is of deep interest to a wide circle of American Catholics, and as the official act throws a number of welcome sidelights on ecclesiastical

affairs of the time, we give it here in detail. The letter of appointment follows:

Being well and sufficiently advised of your good morals and capacity, wishing besides to conform ourselves in all things to the orders of His Most Christian Majesty, who has directed us by his letters patent, registered in the records of the Superior Council of this colony, to issue in good and due form titles and commissions as curates to our missionaries who have been attending to the parishes and posts of which the mission has heretofore been in charge, merely by way of performing the functions of the Curé, and to put them in legal possession of the same; the collation, provision and all other disposition being reserved to us in our quality of Superior until such time as His Most Christian Majesty may otherwise order; we have heretofore given and conferred and do give and confer to you by these presents the cure of the parish church of St. Louis of the Illinois, post of Paincourt, with all its rights and dependencies whatsoever, upon the charge of actual and personal residence there and not otherwise, until a change or revocation shall be made by ourselves or our successors. We therefore require the ministers of the substitute of the King's representative to see that you be put in real and actual possession of said cure or parish of St. Louis of the Illinois, as is of usage in observing the ordinary solemnities.

Given at our Curial Mansion, under our official seal, the eighteen day of February of the year of Grace one thousand seven hundred and seventy-six.

The historic document is signed by Father Dagobert, the Capuchin Vicar General of the Bishop of Quebec and Superior of the Capuchin Mission of New Orleans. No time was lost in the installation of the first pastor. On Sunday morning, 19 May, 1776, in the presence of the congregation and the authorities of the State, Father Bernard was inducted into office before singing the High Mass. Thus began the happy and eventful period of this humble Son of St. Francis whom the author describes as follows:

We may well picture to ourselves the tall dignified figure of the Capuchin monk, in his habit of brown, with a heavy beaded rosary dangling from his girdle, and a kindly smile on his large open countenance, walking along one of the streets of the village, now stopping at a shop to speak a word to the master, who has just lost his wife, then passing on to one of the blockhouses to visit some sick person, then coming out of the door, and making a profound bow to one of the aristocrats of the village; we see him suddenly surrounded by a

noisy band of children, who insistently plead with their "Father" that he come and play with them. Now from the next house comes the silvery voice of greeting. It is the chanter's daughter and one of the singers, too. And so his morning walk continues until it is time for the usual Cathechism class. What a quiet, happy life he leads in this homely village full of blessed peace? There is no fear in the hearts of his people: there is only reverence and childlike affection.

Father Bernard was a zealous missionary and saw not only the growth of the village of St. Louis, but lived to see it the proud mother of four gracious daughters, Carondelet, St. Ferdinand or Florissant, St. Charles, and Portage des Sioux. In 1787 the charge of St. Louis Parish and its dependencies had become too much for the failing strength of Father Bernard and he asked his superior in New Orleans to be relieved. His request was granted in 1789. Father Le Dru of Kaskaskia succeeded him. Father Bernard was given lighter work at St. Gabriel's, Iberville, in 1790. The following year he became pastor at Point Coupée where he died on 27 March, 1796. A turning-point in the history of Louisiana came on 20 December, 1803. On that day the United States acquired possession of that immense province for the sum of fifteen million dollars. This added fifty thousand souls, mostly of the Catholic faith, to the struggling Church in America. The field was entirely too extensive for Bishop Carroll of Baltimore; hence he appointed administrators for the Church of Louisiana and the Floridas to reside in New Orleans. This arrangement continued until 1815, when the Sulpician, William Du Bourg, was appointed Ordinary of the Diocese of New Orleans. He was consecrated in the Church of St. Louis, France, 24 September, 1815. Owing to disturbed conditions in the Church of New Orleans resulting from trusteeism and also from misunderstanding between the ecclesiastical authorities, Du Bourg obtained permission from Propaganda to transfer temporarily his residence to St. Louis in Upper Louisiana. He came here in 1818.

One of the great achievements of Du Bourg was the introduction into his diocese of the Lazarist Missionaries, among whom were the saintly Father Felix de Andreis and Father Joseph Rosati, the latter destined to become the first bishop

of St. Louis as an independent diocese. The services of these self-sacrificing Lazarists as advisers to the bishops and as missionaries to the people through many years cannot be overestimated. With the coöperation of the Lazarists, especially of Fathers Felix de Andreis and Joseph Rosati, the bishop established an ecclesiastical seminary known as St. Mary's of the Barrens. The first rector was Father Felix de Andreis. On 24 May, 1823, Rosati could write of the seminary:

> Our seminary is doing very well; every year it furnishes a few priests to the diocese. True, up to the present time we have received students from Europe; nevertheless, we have some belonging to this country also, who give us great hopes. Time was needed to form them. We have at present four priests, sixteen ecclesiastics, twelve secular boarders, and twenty-five day scholars. We have nine brothers of our Congregation of St. Lazarus who work partly in the fields and partly in the house. Great good might be accomplished, could we send out missionaries among the Protestants and Catholics scattered over a vast extent of territory; but we are hard pressed with all we have to do at home. For, besides the Seminary in which we are obliged to conduct a great many classes, we have a very large parish, composed of excellent Catholics who approach the Sacraments frequently and who give us work which is not without fatigue, but which is not without pleasure either.

The St. Louis University was also started under Bishop Du Bourg. As early as 1824 the bishop spoke of the Jesuits taking over the St. Louis College which he had established about 1820. This diocesan college was finally merged with that of the Jesuits and on 28 December, 1832, was raised to the dignity of the St. Louis University.

Bishop Du Bourg ruled the Church in the Valley with its endless chain of missions attached to New Orleans and St. Louis, from 1815 to 1826. In the latter year the vast diocese of New Orleans was divided, Du Bourg going to New Orleans and Rosati, the Superior of the Lazarists, to St. Louis. Previous to the division, Rosati had been consecrated Coadjutor to Du Bourg in the Church of the Ascension at Donaldsonville, Louisiana, on 25 March, 1824. The Rev. L. Sibourd and Father Anthony de Sedella fulfilled by dispensation the offices of assistant consecrators. In 1833, Du Bourg was promoted to the archiepiscopal see of Besançon, but died soon after, on 12 December, of the same year.

The long period of Rosati's administration from 1826 to 1847 was crowded with missionary activity among both the settlers living in growing centres and the natives clustering in villages throughout the land. The diocese was vast and included Missouri, Arkansas, western Illinois, Nebraska, Indian Territory, Oklahoma and even the unexplored areas east and west of the Rocky Mountains. With marvellous detail the author treats the beginnings of the Church in Chicago, Kansas City, Galena, Dubuque, Prairie Du Chien, Quincy, and other places so far distant as Oregon. Realizing the necessity of Catholic Sisterhoods for teaching and nursing, Rosati introduced into the diocese the Sisters of Charity in 1828, the Visitandines in 1833, the Sisters of St. Joseph in 1834. The Sisters of Charity have the distinction of having had charge of the first hospital west of the Mississippi. The hospital was established in 1831 by Bishop Rosati through the munificence of Mr. John Mullanphy. In 1834, Bishop Rosati completed the building of the cathedral, which was made possible by the general contribution from such an unexpected source as Pope Gregory XVI, who gave three thousand dollars in gold. The Association of the Propagation de la Foi of France and the Leopoldine Institution of Austria also were liberal donors. The cathedral was consecrated on 26 October, 1834. Of this old Cathedral, which has weathered the storms of well nigh a century, the author says:

What a wonderful attraction the Old Cathedral on Walnut Street near the river has upon the people of the city. How they crowd its pews and aisles on the solemn feasts of the Church, or at the Sunday High Mass and at the midday service in Lent. And how many hundreds visit this church of their Fathers day by day, to offer a prayer of petition or thanksgiving at one or the other of its beautiful shrines. And how restful the care-fretted heart finds the quiet air of peace that broods within those massive walls and mighty pillars. Now and then its sombre majesty brightened up with the presence of the great prelates of the land; as at the Golden Jubilee of Archbishop Kenrick: at other times it spoke even more eloquently through the contrast, of the vanity of all terrestrial things, as at the funeral services for the same Archbishop Kenrick, and for his successor Archbishop Kain. But even independently of these haunting memories, the old Church has attractions of a real and most

sacred nature: its numerous relics and its singular indulgences. We use the word singular advisedly; for there seems to be no case of such singular indulgences being granted to any church in Christendom save the Cathedral Church of St. Louis built by Bishop Joseph Rosati, namely the indulgences of the Seven Churches of Rome. It was an ancient tradition current in St. Louis that Bishop Rosati, during an audience with Pope Gregory XVI, his former classmate, told of his cathedral built in the wilderness on the western bank of the Mississippi, and asked the Holy Father to endow it with special favors. When asked what he wanted, Bishop Rosati said: "I wish for my cathedral the indulgences attached to the Seven Basilicas of Rome." We are told that the Holy Father protested that those indulgences were never granted to other churches. "That is exactly why I want them," replied Bishop Rosati. That he was successful in his audacious request is seen by the list of indulgences granted by the decree of the same Pope, dated 3 April, 1841.

The achievements of Bishop Rosati in the episcopal see of St. Louis were such as to make him one of the most outstanding bishops in the American Church. Not only did he distinguish himself as a noble character, an able administrator, an apostolic missionary, but also as a shrewd diplomat when he was sent by Pope Gregory XVI on a diplomatic mission to Haiti. Religion was in a sad plight in this Negro-Republic. Bishop England's mission to President Boyer in 1835 had failed, and Pope Gregory XVI sent Bishop Rosati to effect a reconciliation. The Papal Delegate was received with kindness by the President and his advisors, and negotiations for a concordat were successfully concluded. Unfortunately, the good results were later destroyed by one of those periodical revolutions which have proved the curse of the island. After confirming a large number of the faithful on the island, Rosati returned to Rome where he died on 25 September, 1843, in the fifty-fourth year of his age. "He was a prelate worthy of the brightest ages of the Church, eminent for his ecclesiastical learning, as well as for his piety, prudence, zeal, suavity of manner, humility, and all the virtues becoming his high station," wrote a St. Louis priest immediately after receiving the notice of his death. On leaving Rome after reporting on the Haiti mission, Rosati accompanied to Paris Cardinal Joachim Pecci, the future Leo XIII, who was on his way to Brussels as Nuncio. The Cardinal was so delighted with Rosati's un-

affected piety, kindliness of manner and sincere affection for the Holy Father, that he remarked: "I have never met with a bishop whom I considered such a holy man as the first Bishop of St. Louis."

The successor of Rosati was Bishop Peter Richard Kenrick, brother of Francis Patrick, Archbishop of Baltimore. On 30 November, 1841, before departing for Haiti, Bishop Rosati had consecrated him coadjutor of St. Louis. Kenrick was a highly gifted and pious man. Besides other works he wrote *The Validity of Anglican Ordinations,* remarkable not only as being the first comprehensive treatise on the subject in America, but also for the wonderful historical grasp displayed by its author. Kenrick published it in 1841, fifty-five years before the Church took up the question. Nevertheless, his work shows an astonishing clearness of vision and fulness of learning. It is no less remarkable that while the Pope dealt with the question from the doctrinal standpoint and Kenrick from the historical, both reached the same conclusion, though many years apart. The Abbé Mignet valued the work so highly that he incorporated a chapter from it in his *Cursus Completus Theologicus.*

If Rosati had the distinction of being the first bishop of St. Louis, Kenrick had the honor of being its first archbishop. Up to 1847, Baltimore was the only archdiocese in the country, but in the latter year, after the Sixth Council of Baltimore held in May, 1846, the see of St. Louis was raised to the dignity of an archdiocese and Bishop Peter Richard Kenrick was appointed Metropolitan of the Province. Archbishop Kenrick is without doubt one of the great lights in the American Church. It is impossible in this brief space to recount all the achievements in behalf of the Church and State which in the main are due to this illustrious churchman. His deep spirituality alone breathed a healthful life into the priests and people who about this time began to emigrate from Europe and to settle in the Middle West of our country. Like his predecessor, Bishop Rosati, he never lost an opportunity of fostering the religious life by means of the religious communities established in the diocese and by introducing new orders and congregations from abroad. In the course of his long administration he welcomed no less than ten communities of Sisters, viz.; the Ursulines in

1848; the Sisters of the Good Shepherd in 1849; the Sisters of Mercy in 1856; the School Sisters of Notre Dame in 1858; the Carmelites in 1863; the Little Sisters of the Poor in 1869; the Sisters of St. Mary in 1872; the Sisters of St. Francis in 1872; the Oblate Sisters in 1880, and the Sisters of the Precious Blood in 1882. Besides the sisterhoods, he brought to St. Louis the Brothers of the Christian Schools in 1849 and the Alexian Brothers for hospital work in 1869. The Franciscans of the Province of the Sacred Heart were established in 1858. Not satisfied with a mere mention of these communities, the author gives a very succinct history of the Franciscan Province of the Sacred Heart as well as of the Jesuits and Redemptorists. All these communities were welcomed and assisted by the Archbishop with such heartfelt interest as to indicate the deep faith he reposed in them. Other outstanding distinctions of Archbishop Kenrick were especially his promotion of Catholic journalism and his successful banking institution, both of which can be merely mentioned.

Undoubtedly one of the most interesting subjects treated by the author is the part which Archbishop Kenrick played in the Vatican Council. It is well known that the Archbishop of St. Louis was one of the most forceful opponents of the dogma of Papal Infallibility debated and defined by the Council. Not that Kenrick denied the dogma absolutely; no, he rather favored Papal Infallibility speculatively, as a theological opinion, but one not capable of definition. In his famous *Concio Petri Ricardi Kenrick, Archiepiscopi S. Ludovici in Statibus Foederatis Americae Septentrionalis in Concilio Vaticano Habenda at non Habita,* which he published at Naples during the Council, he propounded rather the theory of the Infallibility of the Bishops united with the Pope. We of a later day, with the clear and precise definition of the Church before us, may wonder how a churchman of Archbishop Kenrick's loyalty, piety and strict orthodoxy could dare oppose Papal Infallibility in the face of the bishops of the world. But the Archbishop was a strong, outspoken character, and as he and his fellow bishops were in Council for expression of honest opinion, he naturally employed all lawful influence to have his opinion prevail. Kenrick was not the man to hold back when his view was challenged. But when the final de-

cision was reached and the dogma was pronounced, the stalwart warrior of the opposition submitted with prompt obedience. Explaining to his priests his attitude at the Council, he said on 31 December, 1870:

> Up to the very period of that Council I had held as a theological opinion what the Council has decreed to be an article of Christian Faith, and yet, I was opposed, most strongly, to the definition. I knew that the misconceptions of its real character would be an obstacle in the way of the diffusion of Catholic truth. At least I thought so. I feared, in certain parts of Europe especially, that such a definition might lead to the danger of schism in the Church; and on more closely examining the question itself, in its intrinsic evidence, I was not convinced of the conclusiveness of the arguments by which it was sustained, or of its compatibility with certain well ascertained facts of ecclesiastical history which rose up strongly before my mind. These were the motives of my opposition. The motive of my submission is simply and singly the authority of the Catholic Church. That submission is a most reasonable obedience, because of the necessity of obeying and following an authority established by God; and having the guaranty of our Divine Saviour's perpetual assistance is in itself evidence, and cannot be gainsaid by anyone who professes to recognize Jesus Christ as his Saviour and his God.

The administration of Archbishop Kenrick ended 21 May, 1895, when, totally incapacitated, he relinquished the reins of government into the hands of Archbishop Kain. The aged Archbishop, worn out by years and labors, lingered till 4 March, 1896, before receiving the final summons. As early as 1872 Archbishop Kenrick had received Patrick John Ryan, a St. Louis priest, as coadjutor. In 1884, Bishop Ryan became Archbishop of Philadelphia, thus leaving St. Louis without a coadjutor till 14 December, 1893, when John Joseph Kain, Bishop of Wheeling, was transferred to St. Louis as coadjutor and administrator of the archdiocese. Archbishop Kain held the Third Synod of St. Louis, bought ground for the present cathedral and in general continued the efforts for spiritual and material developments begun by his predecessors. He ruled the archdiocese for eight years and on 13 October, 1903, was succeeded by the present incumbent, the Most Rev. John Joseph Glennon. He is the builder of the magnificent cathedral, the pride of the Middle West, if not of the entire country. But greater than the building of the cathedral is his

work for the social upbuilding in his diocese. "Father Dempsey's Hotel" for homeless men, the Newsboys' Home and, above all, the Colonization Movement begun by His Grace to draw Catholic colonists from the overcrowded cities to the fertile fields of Missouri, are sociological works that have benefited both Church and State, and together with his other achievements, notably in education, entitle the present Archbishop of St. Louis to rank with his noble predecessors.

The history of the archdiocese of St. Louis as told by Father Rothensteiner is characterized by thoroughness and truthfulness. Every nook or corner of this boundless territory is explored and the whole is substantiated by a bibliography amazing in its extent. The author nowhere jumps at conclusions nor does he show partiality. However, as historical studies are constantly progressing, researchers are continually producing new data regarding old and accepted conclusions. In this respect the present work suffers somewhat in its early pages. For instance, on page 68, note 8, the author makes the statement that the Jesuit, Father de Beaubois, was appointed Vicar General for Louisiana by the Bishop of Quebec. The Jesuit was not appointed Vicar General for Louisiana but only for Upper Louisiana, that is, for the Jesuit Mission of Illinois. True, Father de Beaubois pretended to have such an appointment, but the investigation of his claims by Father Raphael, Capuchin Vicar General of Lower Louisiana, Mgr. de Mornay, coadjutor of Quebec, and the Abbé Raguet, the ecclesiastical head of the Company of the West, found them wanting.[1] Again, at page 75, the author says that the Jesuits were accorded a residence in New Orleans in 1723. This statement is made by the *Catholic Encyclopedia* and by practically all historians who refer to the subject; but it is incorrect. The Jesuits were authorized to reside in New Orleans only in 1726 and in a very restricted capacity.[2]

These few inaccuracies, however, are of a minor kind, and cannot detract from the great value of the work as a whole. Extensive in scope, it must remain a necessary source for a wide circle of future historians.

CLAUDE L. VOGEL, O. M. CAP.

Capuchin College, Washington, D. C.

[1] Cf. Vogel, Claude, O.M.Cap., *The Capuchins in French Louisiana, 1722-1766*, Chapters VII and VIII, Washington, D. C., 1928.

[2] Cf. ibid., pp. 92-94.

THE PASTOR AND THE TONGUE. II.

NO effort is made here to "edit" these conversations. These papers are almost verbatim transcripts of the original records. The only object of the writer at the time was entirely self-educational. He admired the old pastor for his ability to roll off long quotations, even in Greek, and he hoped to achieve the same ability by writing out those conversations and studying the quotations at leisure. This hope is still waiting for its realization, but the written records remain and are full of unwritten memories which defy communication to those who did not know and hear the pastor.

* * * *

Pastor: To praise silence is, I hope, not sinning against silence. I have been singing the canticle of silence for a long time and to many people. I am doing it again for your benefit. You have the education to appreciate such things and you may become a sort of apostle for them. I have given you several texts from Roman writers, but there are some more that I am going to give you to-day from the Greek. Somehow I happen to have a larger and, I believe, a better collection of Greek texts than of Latin and it puzzles me to account for it. People, even some of those who have studied and should know a great deal of it, are chary of the word Greek, and they imagine that one is faking, though it sounds "Greek" enough to them. Well, we have to make the best of things as they are.

Assistant: Come on with them. I am not so unfamiliar with Greek as you might think. From the beginning to the end of my Greek course I made it my ambition to master it and even though I did not master it I was the prize scholar of my class.

P. So much the better. You will be able to appreciate some of the coming quotations and get something of their literary flavor.

By way of introduction I want to say that once I thought the Scriptures and the ascetic writers went farther in condemning the misuse and the abuse of the tongue than the philosophers. It is true the philosophers do lack the unction and the religious appeal and the something else that belongs to the Word of God, but they have everything else and they are at least as strong in their strictures as the inspired writers. One

of these philosophers, the famous Pythagoras, established a kind of religio-philosophical brotherhood and accepted candidates for it only after a long and severe trial. As far as I have been able to ascertain, his aspirants had to undergo a noviciate of from two to five years and during this entire time they had to observe an unbroken and absolute silence. Pythagoras did not consider a man fit for his exclusive brotherhood and did not want him if the candidate could not prove his mastery of the tongue by an exacting trial. He was not making a bid for a large following. He wanted men really fit for his company and he considered no man fit that could not think. No man that could not do without talking for long periods of time seemed to Pythagoras fit for religio-philosophical pursuits and for companionship with other men that were thinkers more than talkers. Therefore, he took the most effective measures against getting together a body of men that had undisciplined and, therefore, trouble-making tongues. He knew enough of life and of men to be sure that a loose tongue is always a trouble-breeding tongue. Indeed, we see this every day. Any man that talks more than is necessary is always making trouble for himself and for others.

If books had been as common in that age as they are now we might assume that Pythagoras knew the religious books and classics of the Jews, but this seems quite unlikely. And yet he felt, as the Bible says, that "the tongue of the fool is his ruin" (Ecclus 5:15). Truths that have been revealed for man's moral direction do not gain by being proclaimed by philosophers who knew nothing of divine revelation; but the fact of their being recognized and appreciated by the natural powers of the human mind proves their propriety for all men and establishes them as a natural standard of human conduct.

A. I have just looked up your Century Dictionary and found that Pythagoras lived in the fifth century before Christ.

P. Yes, and even in that dark age he lived in a finer moral atmosphere than many people in this age of light or of what is taken for light. He said: Αἱρετώτερόν σοι ἔστω λίθον εἰκῇ βάλλειν ἢ λόγον ἀργόν—rather throw a stone at random than let fall an idle word. Do you agree with him? He considered it a less serious thing to throw a stone blindly because the chances are much against hitting anyone if thrown at random, but the

chances always are that you will do harm by idle talking. You do harm to your own mind and spirit. Though Pythagoras may not have thought or known of the judgment in which every idle word shall have to be accounted for, yet he considered it less injurious to a man to handle stones carelessly than words.

A. Have I the Greek words correctly here? I want to memorize this quotation for convenient use. It is really very good and may help me to make some caution about tongue discipline a little stronger by means of it.

P. Here is another good sentence for you to put down: Δύσμορφος εἴην μᾶλλον ἢ κακολόγος — I would rather be ill-shaped than have an evil-speaking tongue. This would not be bad for a modern ascetic, but some of our would-be ascetics are hardly as fine-feeling in this matter as old Menander, one of the Greek sages. Most of us are mighty careful of our grooming and much concerned about making a good impression by our physical appearance, but there is often a "dead" give-away when we open our lips because we have never subjected our tongue to any restraining discipline. We have not even taken pains enough to learn and to practice the rules of correct speech, but we do correct as well as we can physical defects and we hide or cover up every physical blemish. It makes me tremble to think that I do not measure up to the standard of that old pagan who preferred a homely face, full of blotches, to the habit of making an evil use of his tongue. That is surely something to think about seriously.

A. I am going to make use of this quotation in my next conference to the young women of the parish. I shall very gently insinuate to them that a little attention to the discipline of their glib tongues may win them more favor than a liberal use of cosmetics for the improvement of their skin.

P. Be careful! Women are sensitive. You may do more harm than good. Rule first your own sarcastic tongue. You know we must set an example of tongue discipline and avoid giving pain to others or making them blush without necessity. You may tell them about Menander's preference, but omit any reference to their painting. We can never correct the manners and morals of the people by offending them with ironic and pain-giving words.

A. I did not really mean to make any offensive comments on the text, but I am grateful to you for cautioning me. The tongue might have played me a trick and run away with my better sense.

P. Perhaps a quotation from *Orestes* (by Euripides) might make this admonition stick. I do not now remember what character makes this observation about another: *Ἀκόλαστον ἔσχε γλῶσσαν, νόσον αἰσχίστην* — He had an unbridled tongue, a most shameful disease. Many of us, too, have this dire disease. We have really never seriously tried to bridle our tongues. We have broken all rules of silence without much compunction. We have no sense of silence at all; at least most of us have not. Go into any crowd of men, priests included, and you will see and hear exhibitions that will at times make you ashamed of our race. Even priests will talk, in the holiest of places where no loud sound should ever be made by a human tongue except by way of prayer. You can see people talking at all times. They have no times of silence and observe none. You know, for instance, how silence is kept at our retreats. The retreat master usually insinuates that without silence there can be no serious and profitable retreat and that, of course, it must be expected of priests who are supposed to be men of serious spiritual training and practice and of real discipline. Then you may hardly find two men meeting without profaning the time. No hour of day or night is quite safe from being outraged by talking voices which often say things that ought not to be said.

A. Yes, it is all disgracefully true and sad and perhaps ought not to be said aloud. And yet, on the other hand, the truth ought to be confessed either for our shame or reformation. If only we would think a little more of what is proper for us and what our dignity and professions require we should surely subject our tongues to a restraining and salutary discipline.

P. Neither you nor I will be able to accomplish much as reformers in this line. Still, we are bound to do some good by advocating silence in a dignified way on all proper occasions, and above all by the silent protest of example. People who are not amenable to reason and good sense are best treated with silence. Some men and many women seem to be constitution-

ally unable to rule their tongues. They are born babblers. And, says the Greek writer: Κωτίλῳ ἀνθρώπῳ σιγᾶν χαλεπώτατον ἄχθος — no harder and more irritating penance the babbler knows than silence. This is closely related to Ecclus 19:11: "At the hearing of a word the fool is in travail, as a woman in the bringing forth of a child." Perhaps you know men who have the habit of gossiping. When they hear anything that has any news value, particularly if it is racy or scandalous, they are ill at ease until they have given it currency among their acquaintances. I am not speaking now of women, who have some reputation for gossiping and scandal-mongering, but of men who ought to know how to restrain their tongues because they went through courses of training in schools where silence was taught as a virtue and insisted on for reasons of discipline. I do not often see this sort of thing, but whenever I do see it at church celebrations or similar gatherings when the corporate silence of the clergy in procession would impress the laity, I am shocked and dismayed and positively annoyed. Silence has dignity and is an index of power over self.

A. Father, I do not think you make allowance enough for human weakness. Especially young people find silence very trying. They are . . .

P. No matter what they are, if they are priests they are trained men and ought to exhibit some evidence of their training and set an example to others. They must have some seriousness in their character and seriousness is simply impossible without tongue discipline. Hesiod may have exaggerated when he wrote: Γλώσσης τοι θησαυρὸς ἐν ἀνθρώποις ἄριστος φειδωλῆς — man's chiefest treasure is a sparing tongue. We use the superlative too often and it may be out of place here, but there is no gainsaying the general meaning of this statement. Even young men of a certain class and order and in certain circumstances may be justly expected to govern their tongues. It is not simply the talking, though this is usually foolish and empty enough, but it is the mental and spiritual condition of which it is a symptom. You must admit that any kind of serious thinking is impossible for a man with an uncontrolled talking itch. And surely a praying mind, a mind that is or ought to be habitually busy with aspirations and concerned about the Father's business, cannot coexist with a

chattering tongue. A thinking man must be a man of reserved speech. And a really spiritual man is always a man of few words, of comparatively few words because—oh, well, you only need to read the Imitation to find out what I mean. "Thou wilt never be interior and devout unless thou be silent about the concerns of other men and particularly look to thyself" (2, 5).

A. Thomas à Kempis wrote for another class of men. He wrote primarily for his own religious confrères and not for men in general. Surely not for us out in the world. We poor priests get little enough chance to talk to one another and when we do get an opportunity you cannot make a mountain of offence out of a little indulgence in talking.

P. And what do you usually talk about when you carry on with much and unseemly laughter and disturb your neighbors? Probably the famous line of Theocritus would apply to your talking: Ἄρχεται λέξεων μὲν ποταμὸς, νοῦ δὲ σταλαγμός —now there begins a torrent of words and a trickling of sense.

How do you feel about it when you review the talking of the day in your evening examination of conscience? You will probably admit sorrowfully that there was little of a helpful or edifying nature in all your talking, but much that will furnish fuel for the fires of purgatory. Analyze the output of the tongue for any one day, for an average day, when you have associated with your confrères or with other people in a social way, and what do you find? Material for regret and sorrow. Do you ever make a resolution and a really honest effort to make your tongue behave and do you ever restrain it by way of punishment for its excesses? If you must associate with talkative people you will usually give no offence by listening much and saying little. So did Bias of old advise his contemporaries: Ἄκουε πολλὰ, λάλει καίρια — listen much and say only what is proper and to the point. A few sentences of these old sages, repeated when you are alone and sometimes when you are tempted to talk out of time, will steady you in times when you need such a support. Of course, I would rather use a sentence from the Bible or from the Imitation, but a classic line from a Greek or Latin writer may have a force and compelling power all its own. If the pagans saw this and acted according to this principle it should be a disgrace for me, with

my religious training and pretensions and duties, to fall short of their practice.

A. You have about convinced me that more silence would be very becoming and profitable for me. I have not much chance in this house for going to any talking excess, but like everybody else I do have my opportunities and temptations in which my tongue is not always obedient to me. I am going to follow your suggestion and try to keep tongue discipline uppermost in mind by repeating some of these fine sentiments often.

P. You will find it helpful. You know that the "gift of the gab" does not make an impressive speaker. Many a fine conversationalist and entertainer cuts a sorry figure in the pulpit. He has not a serious mind nor has he a serious vocabulary at his command. How could he have it without cultivating that spiritual seriousness which is impossible without the virtue of silence? Λαλεῖν ἄριστος, λέγειν δὲ ἀδυνατώτατος — a wondrous chatterer, but a wretched speaker, says an observant philosopher. Spiritual writers tell us that we can judge a man quite fairly by his speech. The Bible (Ecclus 27:8) says: "Praise not a man before he speaketh, for this is the trial of men."

A. A man who has some education and a standard of judgment need not listen long to a person before collecting enough data for a fair judgment. And how true are the words of Ecclus 28:22: "Many have fallen by the edge of the sword, but not so many as have perished by their own tongue."

P. Here is the same idea as expressed by Menander: Ἡ γλῶσσα πολλοὺς εἰς ὄλεθρον ἤγαγεν — the tongue has many to destruction led. I am wondering how these old observers of human ways and manners accounted to themselves for the ordinary man's folly and excesses and lack of discipline in the use of his tongue. How could they account for these things without the knowledge of original sin? They must have realized that some time something went wrong with man. They tried to account for it in their mythologies, but without revelation and a continuous and incorrupt tradition of it man can never solve or explain the riddles of life. We must, however, admire the power of the seeking mind of man in those old sages. They understood much and expressed what they saw and understood in surprisingly fine sentences. I have no hesitation in saying, or rather in repeating what others have

often said better, that those who do not get a good training in the classic languages and in their literature will never quite appreciate the literary side of the Sacred Scriptures. They can never get its literary sense in as high a degree as they would with classical training. Those old Greek and Roman writers were the supreme literary masters. By no other means are the mental faculties developed to so fine a point as by that mental drilling which one gets through the study of those old grammars and the translating of classic Greek and Latin writers into idiomatic English. You know what such men as Cardinal Newman and Matthew Arnold said about it. They are competent spokesmen for the classics and classical education—not those who never got the benefit of it or who turned traitors to it after having been nursed and enabled to speak and to write by means of it.

A. Every priest ought to agree with you on this point. It would be a tragic mistake to give up part of that classical training or to allow it to become subordinated to any kind or amount of scientific education. After all, very few priests will have much practical use for science, but all will constantly need just that training, that faculty of expression which the study of the classics alone can give.

P. Quite so. Our education has been largely materialized and our minds have become less receptive for spiritual things. Against this progressive materialization of education and of all life we have to work, yet not so as to give offence and not so as to give the impression that we are undervaluing the things of which this materialistic age is so proud. Perhaps we ought to do so with a deliberate effort, but not with too antagonistic and aggressive a profession of our aims. Menander gives us a good motto for it: Μέλλων τι πράττειν, μὴ προείπῃς μηδενί· ἅπαντα μεταμέλειαν ἀνθρώποις φέρει, μόνη σιωπὴ μεταμέλειαν οὐ φέρει = if you have planned to do something, do not publish your intention needlessly nor prematurely; men come to regret much, but they never regret silence. Indeed, we often do regret having published our purpose or intention with regard to something we meant to do. Strictly speaking, we have hardly ever any reason for regretting our silence. At any rate silence can be more easily corrected than speech. "Semel emissum volat irrevocabile verbum."

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Analecta

ACTA PII PP. XI.

Constitutio Apostolica: Oregonopolitana, de Archidioecesis Tituli et Sedis Cathedralis Mutatione.

PIUS EPISCOPUS

SERVUS SERVORUM DEI

AD PERPETUAM REI MEMORIAM.

Ecclesiarum omnium sollicitudo, Nostro sacrosancti apostolatus muneri inhaerens, a Nobis postulat ut uniuscuiusque dioecesis cathedra episcopalis in ea urbe constituatur, quae et maiori christifidelium commoditati et animarum regimini ac locorum adiunctis melius et aptius respondere videatur. Omnibus quidem compertum est Oregonopolitanam urbem, etsi parvam, tum historica ratione, tum situs amoenitate principem locum fuisse, cum a s. m. Pio Papa nono, Antecessore Nostro, in cathedralem ecclesiam eiusdem nominis anno millesimo octingentesimo quadragesimo sexto constituta fuit et in metropolitanam sub eodem nomine anno millesimo octingentesimo quinquagesimo evecta. Progressu vero temporis minus apta et commoda ut archidioecesis sedes visa est, non modo quia ipsius ecclesia cathedralis S. Ioannis impar omnino erat fidelium numero continendo, sed etiam et praesertim quia sensim florere coepit et incolis et industriis urbs *Portland* vulgo nuncupata, quae in praesenti omnium praestantissima facta

est, adeo ut venerabiles fratres Nostri Oregonopolitani Archiepiscopi multis adhinc annis opportunum aestimarent pro faciliore animarum regimine in ipsa commorari et ipsam uti suae archidioecesis sedem reapse habere. Hisce itaque de causis venerabilis frater Noster Eduardus D. Howard, hodiernus Archiepiscopus Oregonopolitanus, enixas Nobis preces obtulit ut, translata in *Portland* urbem sede cathedrali, nomen quoque ipsi archidioecesi ea urbs praeberet. Quare Nos, omnibus mature perpensis, ac praehabito venerabilis fratris Nostri Petri Fumasoni Biondi, Archiepiscopi Docletani et in Statibus Foederatis Americae Septentrionalis Nostri Delegati Apostolici, favorabili voto, praefati Oregonopolitani Archiepiscopi oblatas preces excipiendas censuimus. Quapropter, suppleto, quatenus opus sit, quorum interest vel eorum qui sua interesse praesumant consensu, civitatis Oregonopolitanae iura episcopalia praesentibus Litteris supprimimus ac suprema Nostra auctoritate *Portland* urbem in civitatem episcopalem archidioecesis erigimus et constituimus; archidioecesim ipsam deinceps *Portlandensem in Oregon* appellandam volumus ac eidem *Portland* civitati iura omnia ac privilegia, honores ac praerogativas concedimus, quibus ceterae in America Septentrionali sedes episcopales gaudent ac fruuntur. Ecclesiam vero Conceptioni Immaculatae Beatae Mariae Virginis dicatam, in eadem urbe *Portland* extantem, in metropolitanam eiusdem archidioecesis Portlandensis in Oregon erigimus et in ea sedem archiepiscopalem constituimus atque eidem ecclesiae attribuimus universa bona et reditus, quae ad metropolitanam ecclesiam Oregonopolitanam, qua talem, pertinebant.

Volumus autem ut harum Litterarum transumptis, etiam impressis, manu tamen alicuius Notarii publici subscriptis ac sigillo alicuius viri in ecclesiastica dignitate vel officio constituti munitis, eadem prorsus tribuatur fides, quae hisce Litteris tribueretur, si exhibitae vel ostensae forent. Non obstantibus, quatenus opus sit, regulis in synodalibus, provincialibus, generalibus constitutionibus et ordinationibus Apostolicis et quibusvis aliis Romanorum Pontificum Praedecessorum Nostrorum dispositionibus ceterisque contrariis quibuscumque, etiam speciali mentione dignis. Nemini autem quae hisce Litteris Nostris decreta sunt infringere vel eis contraire liceat. Si quis vero ausu temerario hoc attentare praesumpserit, in-

dignationem omnipotentis Dei ac beatorum Petri et Pauli Apostolorum eius, se noverit incursurum.

Datum Romae, apud Sanctum Petrum, anno Domini millesimo nongentesimo vigesimo octavo, die vigesima sexta mensis Septembris, Pontificatus Nostri anno septimo.

FR. ANDREAS CARD. FRUHWIRTH,
S. R. E. Cancellarius.

CAROLUS CARD. PEROSI,
S. C. Consistorialis a Secretis.

Ioseph Wilpert, *Decanus Collegii Protonotariorum Apost.*
Alfonsus Carinci, *Protonotarius Apostolicus.*

Loco ✠ Plumbi

DIARIUM ROMANAE CURIAE.

Assistant at Pontifical Throne:

12 November, 1929: The Right Rev. Cornelius Van de Ven, D.D., Bishop of Alexandria, Louisiana.

Protonotary Apostolic ad instar participantium:

12 November: Monsignor Peter Joseph Lochman, of the Diocese of Green Bay.

Domestic Prelates of His Holiness:

22 April: Monsignor Joseph Mulcahy, of the Diocese of Rockhampton, Australia.

1 July: Monsignors George F. Murphy and Charles A. Martin, of the Diocese of Cleveland.

3 August: Monsignors Francis X. Bischoff, Edward L. Buckey, Eugene J. Connelly, Stanislaus Anthony Wachowiak, James F. Nolan, Hugh J. Monaghan, Albert E. Smith, James Quinn and Peter L. Ireton, of the Archdiocese of Baltimore.

Monsignors Bernard M. Bogan, Matthew S. Callan, Paul T. Carew, Hubert J. Behr, Patrick William Smith and John Clarence McClary, of the Diocese of Newark.

Monsignors Peter J. Hart and Joseph Augustine McGrath, of the Diocese of Trenton.

29 August: Monsignor Andrew K. Gwynn, of the Diocese of Charleston.

30 September: Monsignor Victor Muard, of the Diocese of Chicoutimi, Canada.

9 October: Monsignor George J. Lucas, of the Diocese of Scranton.

4 November: Monsignors William J. Carroll and Joseph Froitzheim, of the Diocese of Little Rock.

6 November: Monsignor Cyril Mahoney, of the Diocese of Plymouth, England.

9 November: Monsignors Edward M. O'Hare, Gustave H. Rieken, Francis L. Hultgen and Elmer G. Eordogh, of the Diocese of Toledo.

13 November: Monsignor Edward Myers, of the Archdiocese of Westminster, England.

24 November: Monsignor John P. Durham, of the Diocese of Fort Wayne.

26 November: Monsignors Amabile S. Doutre, Albert Joseph Cramers, Joseph Peeters and Julia R. Bollard, of the Diocese of Lafayette.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

APOSTOLIC CONSTITUTION of 26 September, 1928, by which the name of the Archdiocese of Oregon City was changed to the Archdiocese of Portland in Oregon, with its episcopal seat in Portland, Oregon.

ROMAN CURIA announces officially some recent Pontifical appointments.

BROADCASTING LITURGICAL FUNCTIONS.

Qu. Has there been a decree from the Sacred Congregation applicable to the Church in this country, forbidding the broadcasting of the Mass, liturgical music or church services in general?

Resp. The Church has not yet published any general regulation concerning the broadcasting of liturgical functions over the radio, nor any particular regulation for the United States.

However, the following reply of the Holy Office was given to the Archbishop of Prague:

Illustrissime et Reverendissime Domine!

Examinata quaestione ab Amplitudine Tua per litteras die 24 Februarii nuper elapsi datas proposita—"an nempe licitum sit cantum liturgicum in Missa solemni aut aliis ritibus sacris in ecclesia productos, vel partem eorum per machinam—'Radio'—divulgare"—haec Suprema Sancta Congregatio die 17 currentis mensis responsum decrevit:

In decisis feria IV, die 26 Januarii 1927 seu *non expedire*. Quodsi, ut Tuis litteris asseritur, ex aliis ecclesiis orbis catholici cantus liturgicus Sanctae Missae per machinam—'Radio'—divulgata fuissent, expresse notandum est, hoc per abusum tantum, in casu, factum esse, absque licentia Sancti Officii.

Maximam meam observantiam Tibi obtestans permaneo

Amplitudini Tuae Ill.mae et Rev.mae Addictissimus

R. Card. MERRY DEL VAL, m.p.[1]

[1] S.C.S.Off., 17 March, 1928—*Archiv für Katholisches Kirchenrecht*, CVIII (1928), 620-621.

This declaration of the Holy Office is given only in a private rescript and has not been officially published by the Holy Office; but its tenor is of a character to reveal the mind of the Holy See. To the question of the Archbishop of Prague "whether it is allowed to broadcast over the radio the liturgical chant at solemn Mass or other sacred rites held in church or a part of them," the Holy Office replied: "*In decisis*". This signifies that the same question had previously been answered (as the petition itself indicates) and that the answer given to the first inquiry stands. "*Non expedire*" is a negative reply.

Besides the direct reply to the inquiry, the rescript adverts to a statement contained in the Archbishop of Prague's letter. It is just this remark that will answer the question proposed above. The Holy Office has apparently not given any permission whatsoever to broadcast any part of the liturgical functions and considers such a practice an abuse and views it with disapproval. The reason is not far to seek. Catholic liturgical functions are life and action, not merely vocal and orchestral concerts or profound and pious discoursing. And the part of the faithful is not to listen to a concert or lecture, but consists essentially of an active participation in the sacrificial act and other sacred rites.

This reply, however, does not in any manner disavow broadcasting lectures on Catholic doctrine and practice. The American hierarchy has recently decided to promote such use of the radio. Neither will it be out of place to supplement such lectures with selections from the liturgical chant, provided this rendition does not take place in church as part of some sacred rite.

A GIRL SCOUT TROOP IN EVERY PARISH.

The familiar slogan, "Every Catholic child in a Catholic school" expresses a great educational ideal. But it needs a companion slogan in these days of emphasis on play to express a recreational ideal worthy of Mother Church's traditional interest in the leisure time of her children. The interest of the Church in her girls and boys has always extended beyond the confines of church and school walls into every phase of their lives. Although relying preëminently upon supernatural

good turn daily be done 'in His Name'. It then becomes a work of charity, a Catholic work of mercy."[2]

His Eminence Cardinal Bourne of England, in a preface to a book on scouting, states: "Catholics, after some hesitation on the part of a certain number, have come to see there is nothing in scout law or practice contrary to their faith or religious sentiment. They have realized that all this useful training may be easily based on Catholic tradition and on a supernatural foundation. Scouting is not only not contrary to Catholic aims and ideals, but rightly understood and interpreted by Catholics, is fully in accordance with them."

If a girl, then, is from ten to eighteen years of age and is willing to observe the Girl Scout code, she may join 200,000 other girls of the United States in the fun they are having. "To be a small member of a large organization has an excellent effect upon the mind. From the presence of numbers a certain dignity gathers round many things that would in themselves be insignficant. Ideas of corporate life with its obligations and responsibilities are gained. Honored traditions and ideals are handed down if the school [we might say Scout Movement] has a history and spirit of its own."[3]

The official Blue Book for Girl Scout leaders describes the religious policy of the Girl Scout organization as follows:

> The Girl Scout organization is non-sectarian. It does not assume the parents' prerogative of giving religious instruction, but it does encourage every girl to be a better member of her own church.
>
> No girl may join a troop in any church other than her own without the written consent of her parent or guardian, and while attending a Girl Scout camp, no Girl Scout may attend a religious service other than her own without the written consent of her parent or guardian.
>
> Where there are girls of all denominations in camp, counselors should be provided representing the various faiths, and likewise, arrangements should be made for the girls of each faith to attend their respective churches. No general religious service should be held in camp unless the girls are all of one faith. However, if so desired, silent grace may be said before meals. Scouts' Own, which is the getting together on Sundays for a quiet, dignified appreciation of

[2] John M. Cooper, D.D., "Girl Scouts or a National Catholic Organization?" *Catholic Charities Review*, November, 1922.

[3] Janet Erskine Stuart, op. cit., p. 76.

the out-of-doors and a better understanding of the ideals and aims of Girl Scouting, must not in any sense be a religious service.[4]

THE CATHOLIC WOMEN'S OPPORTUNITY IN GIRL SCOUTING. By the presence of able and distinguished Catholic representatives on the national council of the Girl Scouts, and with Mrs. Nicholas F. Brady as chairman of the national executive board, the religious policy for Catholic members of the Girl Scout organization is safeguarded. Catholic women are invited to sit on every local council. Catholic young women are urged to take training as local leaders. What a splendid opportunity for Catholic women of the highest type to participate with their sisters outside the Church, and thus to bring into the counsels of a mixed community all the high Catholic ideals and supernatural motives on which we so gladly insist.

The Rev. Dr. William J. Kerby, Professor of Sociology in the Catholic University and Trinity College, writing on the value of organization in relief work, gives force to the argument for Catholic participation in general community endeavor of all kinds when he says: "Organization has a further rôle in adjusting Catholic with all other relief work whatsoever. We must wish to see our philosophy expressed with force and our understanding represented with authority. Abstract principles declared by those who have no touch with problems and no contact with the devious processes of dependency, have, it is true, a doctrinal value. But this gains in power and effect when they who speak, speak with the authority that comes from experience. Organization develops leaders and qualifies them in every way to represent both our principles, our wisdom and our works. *If we are not adequately represented in social movements, communities and public boards, this is due in part to our failure to develop the kind of representative men and women who are called for in such work.*"[5]

Certainly the invitation to serve on the local councils of the Girl Scouts is extended to Catholics. It is a commentary on the public-spiritedness of Catholic women when this invitation has to be unduly pressed.

[4] *Blue Book for Girl Scout Leaders*, 1929, pp. 8-9.

[5] William J. Kerby, Ph.D., LL.D., *The Social Mission of Charity*, p. 128.

GIRL SCOUTING AMONG CATHOLICS. A Catholic bureau at National Girl Scout headquarters is in charge of Catholic correspondence and problems involving Catholics as such. Members of the national staff as well as local directors of Girl Scouting are chosen without regard to religious affiliation, and qualified Catholics are to be found filling many such positions. And then there are the local staff members assigned to specifically Catholic work in a community where the council as well as the Catholic authorities may feel that such a division of the work will bring about happier results. Sometimes such a worker is financed from Catholic funds, sometimes from the general Girl Scout treasury. The big point in favor of the religious policy of the Girl Scouts is that it takes into account that there are very definite differences of faith and practice, that it is not within the province of the Girl Scout organization to find a least common denominator of religion for its convenience, and that every Girl Scout is a better Girl Scout for living up rigidly to her own faith. Which of us would presume to say that a girl is not a better scout for being a Catholic? What is more to the point for us in respect to a consideration of leisure time employment for girls is whether many a girl is not a better Catholic for being a Girl Scout. In providing healthy, wholesome fun the Girl Scout program is preparing a more fertile soil for whatever of the supernatural may be sown by other agencies whose function that is. Has not the Church always enlisted human means of coöperation with divine grace? Under Catholic influences, Scouting for Girls is such a means. And again, is not this play-contact with the Church another link subtly binding a girl's social life to her spiritual life?

GIRL SCOUTS AIM AT HIGH-LEVEL PLAY. Through scouting the girl is being helped to realize the ideals of womanhood as a preparation for her responsibilities in the home and service to the community. This sounds very solemn for a movement that claims to fill leisure hours with fun? But precisely at this point we strike the Girl Scout point of view which so happily coincides with a Catholic conception of play. After all can we ever be entirely at play? Fun at its best is not mere fun. It has been wisely said that for youth to-day there are too many pleasures and too few joys. It is high-level play that concerns us, it is recreation—not wreck-reation—that is needed

to-day, creative fun that calls for imagination and originality, not passive amusement that calls forth no effort and leaves inner resources undeveloped. The activities of scouting revolve around outdoor living, home-making, and community service, aiming at character development, and made attractive by the elements of playful competition, dramatization, and experiment.

How the Girl Scouts Play. Through their life in the open Girl Scouts learn what the simple human needs are, how to meet them and how to do without non-essentials. How valuable is this last—doing without—in an age opposed to the keynote practice of all true Christian living. They learn how to enjoy healthful, natural recreation instead of artificial and stimulating amusement; they learn the worth and pleasure of work, of physical activity toward an end, instead of mere gymnastic exercise; and they learn the secrets of nature at their source. In their home-making activities the Girl Scouts find constructive interest and fun in household tasks otherwise often looked upon as dull and tiresome. They learn that home-making is vastly more than housework, that it implies the practice of many arts and graces, and like any game is a chance for skill. Community service suitable to their years is undertaken up Girl Scouts as junior citizens, members of a larger group than family or circle of intimates. Entering into these activities with a group of girls all striving together for the honor of their troop makes the game of Scouting—for it is first and last a game—one of enduring fascination as well as preparation for larger action later on.

The weekly meeting is filled with all the things, traditional and modern, that girls have always loved to do. Active and quiet games, singing, folk-dancing, dramatization, competitions, handicrafts, story-telling—are provided according to the needs and wishes of scouts and leaders. And then there is the field of badges. There are fifty badges from which a girl may select—always provided she perseveres in earning one before going on to the next. These teen-age daughter of ours are all too prone to wax enthusiastic over each new venture without developing the "sticktoitiveness" that alone makes purposeful lives. The subjects covered by the Girl Scout badges are varied to suit many, many tastes. It is hoped thereby that a

girl, by gaining a comprehensive view of several useful subjects, may develop a hobby—blessed thing to have—or a vocation, or a wider acquaintance with the work of the world, or just a taste for persevering effort and the joy of the finished job. Because the choice of badges is left entirely to the girl herself it is an interesting indication of the direction in which the Girl Scout movement is influencing its members that, in 1928, 32,286 badges for proficiency in home-making were awarded, 20,112 for health observance, and 12,306 for handicrafts. The value of such constructive interests as these must appeal to Catholic parents, pastors, and teachers who wish to influence girls' activities along the right lines. The arts and skills that center about the home are given their proper place of dignity in the Girl Scout program, and are popularized as well by the very fact of association with the outdoor and other more spectacular activities of Girl Scouting.

CATHOLIC COLLEGES TRAIN LEADERS. In order to make good these claims of the Girl Scouts, leadership is necessary, the strongest leadership obtainable. The importance of the service warrants enlisting the most promising young women. If the effectiveness of a militant unit depends directly upon the quality of leadership of the commanding officers, and if this is equally true in industrial life, since corporations and business houses have recognized it, is it not of the highest importance that organizations concerned not with the destruction of human life or the production of commodities but with the conservation of youth and youth's ideals should be equally farsighted? The Girl Scout organization has made a notable effort to secure a high type of leadership. The colleges and universities throughout the country have lent themselves to a five-year experiment in the training of young women for volunteer service as Girl Scout leaders. And twenty-four Catholic colleges have taken their place among the leading women's colleges of the country in this experiment.[6]

CATHOLIC ALUMNAE ENCOURAGE GIRL SCOUT LEADERSHIP. The International Federation of Catholic Alumnae has instituted a Bureau of Girl Scouts, whose desire it is to make it possible for every Catholic school and academy to have its

[6] Adams and Wood. *A Five-year Experiment in Training Volunteer Group Leaders*, 1922-1927.

organization of Girl Scouts. In this way it hopes not only to give a valuable recreational program to the children but to develop *potential leaders.* The cry comes on all sides for leaders, leaders!

MEANING OF GIRL SCOUT LEADERSHIP. To be a leader of Girl Scouts means, in the practical sense, that a young woman of twenty-one or over meets a troop of anywhere from eight to thirty-two girls each week for a period of an hour and a half. Hikes and trips of all kinds may take the place of the weekly meetings. Pageants, rallies, and festivals in which several troops participate once or twice a year help to maintain interest and stimulate healthy competition. In providing this incentive to join now and then in civic projects with troops of other schools and churches, is not the Girl Scout organization affording Catholic children an opportunity to enjoy the advantages of a parochial school and at the same time participate in a general community activity?

On Girl Scout Sunday, once a year, the Catholic scouts may arrange to attend Mass in a body with the leaders, just as Jewish and Protestant troops may similarly attend synagogue and Protestant church. In the summer the troop usually disbands and then happy the troop whose members find it possible to experience camp life. For there is nothing equal to camping together for enabling leader and girls to draw near to one another. Some communities have established camp sites for their Girl Scouts. The cost of summer camping for the girls varies according to local conditions, but it is always nominal. The small cost bears no relation to the standards maintained, since the camps are run without an eye to financial profit and the charge is made to cover costs.

WORTHWHILENESS OF GIRL SCOUT LEADERSHIP. Girl Scout leadership involves a little work and thought, to be sure, and the Catholic leader often has to make greater sacrifices than her fellow-leader by reason of the lack of recreational equipment. But when have Catholic women hesitated in a good work because of obstacles? It is their privilege and duty to uphold the highest and the best, and if the highest and the best in the field of organized play for Catholic girls is often found to be Girl Scouting, then there is no doubt that the calls for leaders of troops will be answered by Catholic young

women. Experience to date bears this out. For Girl Scout leadership is the happiest kind of social service. It seeks to prevent the ills which corrective forms of social work exist to cure. The Girl Scout leader works happily with her younger sisters in a relation of friendliness, "having fun" with them, sharing her experience and her talents with them, and all the while unconsciously suggesting her own standards and ideals to them, since young people are always imitative. Many a parochial school principal or sister has told the leader of her Girl Scout troop how effective her example has been in rëinforcing the teaching of the sisters themselves. *There is something very forceful about the example of the lay leader who "works and plays with us and is a good sport", and who is at the same time a weekly or daily communicant.* The Rev. Francis X. A. Byrne, S.J., said in the course of a retreat which he recently gave for Girl Scout leaders of the archdiocese of New York: "You Catholic leaders cannot be like any other leaders. If you are, you are colossal failures. The Catholic leader has the supernatural point of view."

THE IDEAL GIRL SCOUT TROOP. It is because Girl Scouting lends itself so readily to Catholic spiritual ideals that the troop of Catholic Girl Scouts, under Catholic leadership, affiliated with academy, school, or parish, makes the ideal troop. All in all, Girl Scouting is a good thing for girls, and Catholic women ought to be willing to do good things. This particular good thing is, unlike material giving, within the gift of us all. "You may complain that you can do nothing for others in a material way because of your own scanty resources; but you must be mindful that the best you can give another is to help him to help himself", says a Catholic sister whose books we are all reading.[7] Is not the social service of Girl Scout leadership at one with the Church in this philosophy of the "filling of hearts rather than the filling of stockings"?

QUALIFICATIONS OF LEADER. It may appear from all this that the leader must be very exceptional in her personality and talents. But several thousand leaders at the present time seem to testify that successful leadership is possible for those women of good character who are in sympathy with girls growing up

[7] Sister M. Eleanore, C.S.C., Ph.D., *Talks with our Daughters*, p. 101.

to-day and who wish to help them to help themselves. The leader need not be an "admirable Crichton", a know-all. Her job is not a limelight job; she need not be an athlete; hers is the task to open the holes in the lines for the others to get through. She is most effective when she is keeping to the side lines. The good leader works herself out of her job in that she develops leadership in her girls. It is surprising to all but those who know the teen-age girl how readily she responds to the opportunity to do, to plan, to share responsibility—and thus to develop herself along wholesome lines. The big point in good leadership is one's personal contribution, which depends on one's intrinsic worth. Father Byrne, in the retreat already referred to, said, "The first girl for the leader to make is herself".

It is precisely in this fact of the predominant importance of the Girl Scout leader's character and personality that the strength of the program for use with Catholic girls lies. At a conference on Weekday Religious Education assembled by the State Superintendent of Instruction in Indianapolis in 1925 Dr. John Cavanaugh, who presented the Catholic viewpoint, said, "I know we cannot put religion formally into the public schools, as we can into private schools, but what is to prevent us from putting religion into the teachers". The Girl Scout program has an advantage over the public schools in that it permits the selection not only of leader and troop personnel but also of troop affiliation and immediate supervision by pastor or sister.

The Girl Scout program is such on its educational side that any group—church or community or school—may find in it valuable suggestions for their recreational purposes. And on the other hand, the program itself stands a finer chance of approaching whatever degree of perfection is possible in proportion as diversified groups intelligently use and criticize it. There is no doubt that the Catholic Church, with her unparalleled record for handling groups of girls and boys in their play hours, can make valuable contributions to the Girl Scout movement. Enriching the program for all girls and benefiting her own girls would be synonymous. It is chiefly out of the apparently simple premise that the keystone of Girl Scouting is the character and personality of the leader that these conclusions are drawn.

TRAINING OF LEADERS. The rest is relatively easy, for it is a question of training, which both the national and local organizations provide. Give me the Catholic young woman well grounded in Catholic principles and practice, and of course interested in leadership, and Girl Scout technique is a matter of only as much time and thought as she can spare for it. If there are already a Girl Scout council and local director in the community they are the leader's first aides and to them she first appeals. A captain is not expected to teach all of the subjects covered by the Girl Scout badges, nor is it desirable that she should. Specialists in the different subjects should be sought. The town librarian, home economics or domestic science teacher, visiting nurse, museum curator, or in the smaller communities the self-taught individual such as even the most remote and rural communities produce, all should be enlisted as speakers, instructors, examiners for the troop. Where there is a local council these are made available. But there is nothing to prevent the parish from furnishing its own local talent.

A CATHOLIC GIRL SCOUT BUREAU. The national Girl Scout organization provides opportunities for leaders to advance with their Girl Scouting. At the Edith Macy Training Camp for Girl Scout Leaders, Briarcliff Manor, New York, courses are in continuous session for the greater part of the year. There are also summer training camps, held in various parts of the country, where leaders have the benefit of instruction from national staff members and other specialists in Girl Scouting and leadership, and discussions of problems with local leaders from other communities. There are also regional conferences of a day or two, sometimes longer, once or twice a year, where leaders in neighboring states meet to confer with the regional director and practise Girl Scouting together. The Annual National Convention, which lasts several days, is held in a different city every year, and is always either preceded or followed by a leaders' training week. Then, too, there is "The Girl Scout Leader", a monthly publication sent free to the leader from the National Field Department, bringing the latest suggestions, methods and aids in Girl Scouting. Correspondence with all national departments is always available. No leader need ever feel that she is working in the dark or

alone, but she is free to experiment and to initiate and the results of original effort are always welcomed by the National Field Department. The bureau for the special handling of matters involving Catholic problems, presided over by a national staff member who is a Catholic, welcomes correspondence on matters specifically Catholic.

WHY NOT A GIRL SCOUT TROOP IN EVERY PARISH? The steady growth of Girl Scouting to an active membership of 200,000 in 1928 from its beginnings in 1912 is proof of its attractiveness to girls, even allowing for expert administration with all that that means of thoroughgoing organization and effective advertising. The growth has been steady, too, in Catholic churches and schools, academies and institutions. There has been increasing encouragement expressed by members of the hierarchy, pastors, sisters in the schools, Catholic parents, and Catholic organizations. Catholic children are more and more clamoring for scouting as a club activity. Why should they not have this healthy means of recreation? Why should they be forced into getting it under non-Catholic influences? "After all, has not healthy play a real place in God's scheme of things?" The ideal Girl Scout troop for the Catholic child is the troop affiliated with parish or school under Catholic leadership. Why not a Girl Scout troop in every parish?

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OUR LORD'S KNOWLEDGE.

Qu. A Catholic book review contains the following: "The knowledge of Christ was theoretically infinite; actually it was limited." Is that correct?

Resp. The divine knowledge of Christ is infinite. This is known as the "Cognitio Beata". The infused knowledge of Christ and experimental knowledge, both being created, are certainly finite.

SOCIETIES IMPLICITLY CONDEMNED.

Qu. Is membership in the Eastern Star absolutely forbidden? McHugh and Callan in their work on Moral Theology, vol. I, page 946 b, say it is. I hear that only those societies are forbidden that are mentioned by name.

Resp. The Second Plenary Council of Baltimore, section 519, enunciates a principle laid down by the Pope that it is reserved to the Holy See to condemn by name a society as forbidden. Accordingly, the Holy Office condemned by name but without censure the Independent Order of Good Templars,[1] the Sons of Temperance, the Knights of Pythias, and the Odd Fellows.[2]

Now McHugh and Callan in their *Moral Theology*[3] state: ". . . female societies affiliated with these are also condemned, since they are branches of the main society—for example, the Rebeccas, the Eastern Star, the Pythian Sisters; . . ." The general statement in this quotation is correct and is based upon a reply given by the Apostolic Delegate (No. 15352C) under date of 2 August, 1907, which reads in part as follows: ". . . In regard to female secret societies, if they are affiliated to societies already nominally condemned by the Church, they fall under the same condemnation, for they form as it were a branch of such societies."[4]

But McHugh and Callan go too far in their examples. It is true, the Rebeccas are affiliated with the Odd Fellows[5] and therefore come under the same condemnation. But Preuss does not recognize the affiliation, but only an unofficial relationship between the Eastern Star and Freemasonry;[6] and between the Pythian Sisters and the Knights of Pythias.[7] It is therefore not justifiable to consider the Order of the Eastern

[1] 9 August, 1893—*Codicis Juris Canonici Fontes,* n. 1167. This organization must not be confused with the Knights Templars who are Masons. Cf. Preuss, "Knights Templars", *A Dictionary of Secret and Other Societies,* (St. Louis: B. Herder Book Co., 1924), p. 240-241.

[2] 20 August, 1894—*Codicis Juris Canonici Fontes,* n. 1171.

[3] New York: Wagner (1929), I, n. 946, b.

[4] Preuss, op. cit., p. 104.

[5] Preuss, "Daughters of Rebekah", op. cit., p. 103-105.

[6] Preuss, "Order of the Eastern Star", op. cit., p. 369-373.

[7] Preuss, "Pythian Sisterhood", op. cit., p. 403; "Rathbone Sisters of the World", op. cit., p. 405.

Star or the Pythian Sisters implicitly included in the nominal condemnation of the Freemasons or the Knights of Pythias respectively.

From the fact, however, that private persons or some bishop or even the entire American hierarchy may not pronounce condemnation by name upon these and similar societies it does not follow that they are recognized as permitted or indifferent. In each case the confessor must inquire into the nature of the society and direct his penitent accordingly. For the reply of the Apostolic Delegate quoted above continues with the following instruction: "As regards other female secret societies which may not be affiliated with societies condemned expressly by the Church, the confessor must in cases of members belonging to such societies apply the principles of Moral Theology which treat of secret societies in general." [8]

FORM OF MARRIAGE BEFORE DECREE "NE TEMERE".

Qu. Two Catholics, X and Y, were married in the state of Virginia, according to the laws of the said State, by a Protestant minister, June, 1904. After a few months of married life X deserted his wife Y. The latter is now seeking a declaration of annulment by the Church, after which she intends to get a civil divorce, to free herself of the civil contract.

1. What was the law regarding the marriage of Catholics before the decree *Ne Temere*?

2. Was the Tridentine legislation *Tametsi* promulgated in the United States? If not in the entire United States, in what States or dioceses was it published?

3. Can Y really get a declaration of annulment on the ground that by the Tridentine legislation all Catholics had to be married in the presence of their proper pastor and two witnesses?

Resp. 1. The celebrated decree *Tametsi* [1] prescribed that henceforth all those subject to the laws of the Church could not marry validly except in the presence of their proper pastor and at least two witnesses. However, this law was to apply only to those parishes in which it had been properly published. Members of a parish where it had not been published could

[8] Preuss, op. cit., p. 104.

[1] Council of Trent, sess. XXIV, *de matrimonio*, c. 1.

still marry validly without the observance of any particular form. Moreover, the Congregation of the Council declared that in Holland and Belgium heretics could validly marry without the presence of the proper pastor, and that when they married Catholics the former conferred that exemption upon the latter.[2] This *Declaratio Benedictina,* as it was called, was later extended to other countries. All these regulations remained in force until the decree *Ne temere* went into effect, Easter 1908.

2. The Tridentine decree *Tametsi* was properly promulgated in the following parts of the United States: (a) the entire Province of New Orleans; (b) the Province of San Francisco with the Territory [now State] of Utah, excepting the part of the latter territory which lies to the east of the Colorado River; (c) the Province of Santa Fe, except the northern part of the Territory [State] of Colorado; (d) the Diocese of Vincennes [now Indianapolis]; (e) in the City of St. Louis as well as in the places known as S. Genevieve, S. Ferdinand, and S. Charles in the Archdiocese of St. Louis; (f) in Kaskaskia, Cahokia, French Village and Prairie du Rocher, situated in the Diocese of Alton. To all these places, except the Province of Santa Fe, the *Declaratio Benedictina* was properly extended.[3]

In all places of the United States, not enumerated above, Catholics could validly marry without observing the form prescribed by the Council of Trent.

3. In the case under discussion, presupposing that neither X nor Y had a domicile or quasi-domicile in any parish of the places enumerated above, they could validly marry without the presence of the proper pastor of either party. Therefore their marriage "in the state of Virginia according to the laws of the said State, by a Protestant minister, June 1904" was not invalid because it was not contracted in the presence of the proper pastor of the parties, and its validity could not successfully be attacked on the plea of defect of the Tridentine form.

[2] Declar. *Matrimonia,* 4 November, 1741—*Benedicti XIV Bullarium,* (Prati, 1845, I, 111-113.

[3] *Acta et Decreta Concilii Plenarii Baltimorensis III,* p. cvii-cix.

PLACING CHALICE ON ALTAR BEFORE MISSA CANTATA.

Qu. Some priests say that in a "Missa cantata sine ministris" the chalice is to be placed on the altar before the celebrant vests, and the book should be opened then, so that when the celebrant goes to the altar, "junctis manibus", he may begin Mass as soon as he arrives at the foot of the altar.

Wapelhorst says, "Acolythi, si sint clerici ordinati, *possunt* calicem super altare ponere . . . item Missale apertum super legile". Is there any definite, binding rubric on the subject, or is the matter optional according to the custom of the diocese?

Resp. The lines of Wapelhorst (tenth edition, page 212, No. 155), quoted by the inquirer, mean that, if the acolytes of a Missa cantata are clerics, they may spare the celebrant the trouble of placing beforehand the chalice on the altar, and of preparing and opening the book.

If this is not done by the acolytes before Mass, the celebrant himself should do it, before vesting for Mass.

The Missa cantata is a diminutive form of the Missa solemnis. All rubricists agree in applying to it this rubric of the Missa solemnis: "In Missa solemni Missale apertum super altare, calix vero, et alia necessaria praeparentur in credentia cooperta linteo, *antequam sacerdos veniat ad altare*". The only change they suggest in this regard, at the Missa cantata, is that "the chalice, all prepared, should be placed on the extended corporal in the middle of the altar". See the Baltimore Ceremonial (ninth edition), page 69, last lines.

ATTITUDE WHEN RECEIVING HOLY COMMUNION.

Qu. Many of your readers would be pleased for a response to the following question: Sisters, in preparing children for First Communion classes, train them to close their eyes at the time of receiving the Sacred Host. That seems to me to be an improper sign of piety at this particular moment, not to mention the contortions of face they go through trying to keep their tongue out and eyes closed while the priest may be delayed a few seconds in picking out the Particle.

It would seem more in keeping to have them look up at the Host which they are about to receive and then bow their heads as they go back to their seats.

Further, if they have their eyes shut, they may not realize that the Host has been put on their tongues and so they are liable to let It drop off.

I cannot see that it is a mark of piety or devotion to close one's eyes at Communion, nor logical, any more than at the elevations.

Resp. The Sacred Congregation of Rites has never enacted any decree obliging the persons who communicate to shut their eyes while receiving. Faith and common sense require a religious and reverential attitude. The person who receives should not look around, nor in the priest's face. The eyes should be modestly cast down. But there is no need whatever of closing them or making any contortion of the face.

NO MISSA CANTATA WITHOUT CHANTERS.

Qu. Is a priest allowed to begin a Missa Cantata if there is no choir actually present? If he intends to sing Mass, and the choir fails to appear, is he required to proceed with Low Mass?

Resp. It seems impossible for a priest to celebrate Missa Cantata without at least one or two cantores to sing all that has to be chanted. If such "cantores" fail to appear, the celebrant should therefore celebrate Low Mass.

HOLY COMMUNION FOLLOWING MISSA CANTATA.

Qu. How may Holy Communion be distributed immediately before Missa Cantata?

Resp. It is forbidden to distribute Holy Communion immediately before or immediately after Missa Cantata. See Wapelhorst, tenth edition, 1925, page 274, No. 182: "Distribui licet (Communio) etiam immediate ante vel post Missam *privatam,* sed *non* immediate ante vel post Missam *solemnem,* aut *cantatam,* aut *conventualem*". See S. C. R. Decret. No. 4177, ad 3; and the Code, Canon 846, § 1.

ELECTRIC LIGHTS ON THE ALTAR.

Qu. I have just been assigned to a parish where electric lights have been used on the main altar of the church for many years, on the occasion of feasts and marriages. Is this permitted?

I have seen electric lights on the altar with candles in a Belgian church. Is this allowed? May a particular diocese have the privilege of doing these things, if they are otherwise forbidden?

Resp. The Sacred Congregation of Rites has forbidden the placing of electric lights on the altar itself or within the throne where the Blessed Sacrament is exposed. Without a special indult (which has been granted to some poor churches in Europe) electric lights should never be employed instead of oil or liturgical candles before the Blessed Sacrament or the relics of the Saints (Decrees No. 3859, 4097, 4206, 4210 ad 4^{um}, and 4275).

EXPOSITION OF RELIC OF THE TRUE CROSS.

Qu. Certain points concerning the exposition of the relic of the Holy Cross were discussed in THE ECCLESIASTICAL REVIEW in May, 1922. May I ask further:

1. How long may the relic be left on the altar on Good Friday?
2. May it be exposed on a side altar that is not used as a repository?

Resp. 1. In *Matters Liturgical* of the Rev. J. Wuest, C.SS.R., translated and revised by the Rev. Thomas W. Mullaney, C.SS.R., we read on page 379, no. 597: "N.B. It is *not permitted* to expose a Relic of the True Cross *after the ceremonies on Good Friday,* and leave it exposed until the services of the following day (S.R.C. 2740 ad V)."

2. The decree quoted above by *Matters Liturgical* seems to forbid the exposition of the relic of the True Cross, at the main altar only, where the morning service of Good Friday has just been held. Therefore the relic of the True Cross may be exposed on a side altar.

MAY LAY SACRISTAN HANDLE CORPORAL?

Qu. May a lay sacristan handle the corporal, for example, in transferring it from one burse to another?

Resp. The Code of Canon Law gives permission for the handling of the sacred vessels and linens not only to clerics but to any person (male or female) appointed to take care of a sacristy: "Curandum *ne* calix cum patena et ante lotionem purificatoria, pallae et corporalis, quae adhibita fuere in Sacrificio Missae, *tangantur, nisi a clericis, vel ab iis qui eorum custodiam habent*" (Can. 1306).

Criticisms and Notes

A COMPENDIUM OF CATECHETICAL INSTRUCTION. Edited by the Right Rev. Monsignor John Hagan, Rector of The Irish College, Rome, Italy. Benziger Brothers, New York. 1929. In four volumes. Pp. lxxix + 2105.

At last the instructor in catechetics has been given a trustworthy assistant, guide and friend. In these four volumes, edited by Monsignor Hagan, Rector of the Irish College in Rome, the parish clergy are furnished with a source book which will aid them in their first and greatest work—the religious instruction of their people. Following the counsel given by the late lamented Pontiff, Pius X in his Encyclical *Acerbo nimis* of 15 April, 1905, the editor of these volumes has presented their contents in accord with the time-honored and official Tridentine arrangement. The first volume explains the Creed, the second gives us the teachings concerning the Sacraments, the third has as its central theme the Commandments, and the fourth volume contains a treatise on Prayer with an appendix on the Virtues and Vices. This last volume has also an alphabetical index covering the entire work.

This bald statement by no means tells the real worth of these volumes. It simply states the general arrangement of the subject matter. The practical worth of the volumes for the parish clergy lies in the method of presentation adopted by the editor. Each chapter consists of three sections. In the first section is to be found, in a new and faithful translation of the Roman Catechism, a clear and precise statement of the truths of our Holy Faith. The second part of each chapter consists of that portion of the larger Catechism of the late Holy Father, Pius X, which treats of the same materials as given in the first section. The last section of each chapter is an excellent illustration of how the truths or principles can be presented so that they will be more effective in the lives of our people. The materials of the third section of each chapter are taken from the instructions of the well-known Father Ranieri. By this arrangement Monsignor Hagan gives, first, the truths as officially stated by the Fathers of the Council of Trent, i. e. the authoritative basis of all catechetical instruction of the Catholic Church. Here the authorized teacher can "find reliable material for the edification of the faithful; that as there is but One Lord and One Faith so also should there be but one and the same prescribed standard by which to expound the faith and instruct the faithful in all the obligations of Christian Piety".

After this official explanatory presentation, as given in the first section of each chapter, comes the briefer and more didactic résumé of the same truths as given by Pius X in the Catechism published just before his death. By placing these two treatments of the same truths, the editor of these volumes gives a concrete example of the proper position of memory as commonly understood in its relation to the function of the intellect in a scientific method of study. The first section of each chapter calls for and stresses the functions of reasoning and understanding, whereas the second section of each chapter appeals to the memory to take over in precise language that which has been grasped intelligently in the study of the first section. The work of the intellect and memory as carried on in the first two sections is rounded out by the exhortations and practical applications as seen in the third section of each of these well-arranged chapters. In each chapter then of this excellent treatise we have such a proper psychological sequence of the laws of learning that the truths presented will, other things being equal, become the dynamic and impelling motives of Christian life. What Dr. P. J. Healy of the Catholic University has said of another phase of this monumental work can be aptly applied to these pedagogical features: "Though the author offers the modest plea that these volumes make not the slightest pretence to originality, no better apology could be given for the manner in which he conceived and executed his task than" this neatly designed scheme for the proper functioning and sequence of intellect, memory and expression in conduct.

Two other features of this very commendable work are the homiletic adaptation and the twenty-page history of the formation and development of the Roman Catechism. In the former the pastor has a very practical adaptation of the contents of the work to the Gospels and Epistles of the liturgical year. This brief but meaty table of sermon subjects will never grow out of date or lose its inspirational force. There are four topics suggested for each Sunday of the year and for most of the major feasts. In all there are two hundred and twenty-four sermon topics offered.

The introductory chapter on the history of the Roman Catechism is alive, interesting and instructive in its every detail. Into it Monsignor Hagan has infused both spirit and enthusiasm. No priest or teacher can read these few but full pages and not carry away from them, in addition to a wealth of historical facts, an appreciation for the men and the Council that gave the Roman Catechism to our Church as the basis of all catechetical instruction.

We feel no hesitancy in predicting that these four volumes, the praiseworthy product of the labors of Monsignor Hagan, will long continue to be useful "in a field so crowded with competitors less expensive and expansive."

THE PSALMS EXPLAINED FOR PRIESTS AND STUDENTS. By the Rev. Charles J. Callan, O.P., and the Rev. John A. McHugh, O.P., with a Preface by the Very Rev. J. M. Voste, O.P., S.S.D. Joseph F. Wagner, Inc.: New York; London: B. Herder.

Canon Sheehan, in his article on "The Work and Wants of the Irish Church," just published in these pages, had in mind the Church in Ireland and his fellow Irish priests. Yet, his words of advice and wisdom concern the Church in every country and the priesthood the world over. An illustration of the universal application of his reflections is found in the opening paragraph of the second installment of this precious contribution to ecclesiastical literature: "It was St. Leonard of Port Maurice who declared that for priestly sanctification but two things are necessary—the daily recital of the Office and the due celebration of the Divine Mysteries." After this quotation, Canon Sheehan continues: ". . . Surely then in the preparation for the priesthood, every care should be taken that not only the young aspirants should be penetrated with the deepest reverence for these sacred duties; but that every precaution should be taken that nothing ordered by the Church, or inspired by piety, should be wanting. Yet, how many priests are there who pass through life, reciting the Divine Office daily, but quite oblivious if not ignorant of its beautiful and mystic meanings? To how many is not the Divine Office a burden, instead of being a comfort and support? How many run through the Psalms without the faintest advertence to the sweetness of their suggestions of confidence in God, love of His precepts, supplication for mercy, or paeans of love and triumph? How many perceive that in uttering the words of the Psalmist, they are speaking in the name of Christ? 'In psalmis itaque', says St. Ambrose, 'nobis non solum nascitur Jesus, sed etiam salutarem illam suscipit passionem, quiescit, resurgit, ascendit ad caelum, sedet ad dexteram Patris.' How many priests, who, if asked to give a literal translation of some of the hymns of the Divine Office, would find it difficult, because they have not dwelt or lingered on these holy words? And the idiotisms and Hebraisms that are scattered here and there, changing the whole Latin construction —to how many are these things stumbling-blocks, obscuring the meaning, but not perplexing the reader, for he passes by without heeding them? Yet the Office can never be read well, unless read with pleasure; and cannot be read with pleasure, unless read with intelligence."

Rarely are the facts bearing on the relation of the priest to the Breviary stated more fully, clearly and convincingly. The questions asked with no little feeling, every priest can answer.

They provoke another pertinent question, what is done in seminaries in the training of the candidates for the priesthood to enable them, when the obligation to recite daily the Breviary is placed upon them, to discharge that duty *digne, attente, devote*? An inquiry elicits the information that practically little more is done than the giving of a few instructions upon the mechanics of reading the Breviary, just before the reception of subdeaconship. Apparently it is not thought necessary to study the Psalms, the Lessons, and the Hymns in order that the cleric may use the Breviary as the Church desires and directs.

The basis of this opinion is that a priest's familiarity with Latin will enable him to read intelligently the varied and often difficult matter of the Breviary. How many priests will subscribe to such an opinion?

That a duty which is discharged so scrupulously may be performed with profit, Canon Sheehan suggests "that a series of lectures on the history, construction, rubrics, even to the translation of the difficult portions, should be given to students in preparation for Holy Orders; and that, during the last two years of the college course, the student in Holy Orders should read the Office *in choro*, for in this way only can scruples be avoided, evil habits of repetition, etc. corrected, rubrical mistakes that might otherwise last for a lifetime pointed out, and the young Levite inducted into the habit of reading his Office slowly, distinctly and with fervor."

Without doubt, these recommendations, if carried out, would do much to correct the faults all too common in the recitation of the Divine Office. But whatever their efficacy, the primary aim of all proposals should be to give priests a facility to read the Latin text of the Breviary as readily as an English translation. A few short instructions before subdeaconship as to how the Breviary should be read, and on the rubrics of the Breviary, are totally inadequate to change the fashion the majority of priests now follow in the recitation of the Divine Office.

These thoughts upon the use of the Breviary have been provoked by the admirable book, *The Psalms Explained for Priests and Students*. It is the kind of volume which, if placed in the hands of students early in their seminary course, will qualify them to read intelligently and profitably the Breviary, at least as far as the Psalms are concerned.

The authors of the book apparently have such a service in mind. In the General Introduction, they say: "Let it be observed from the outset that the purpose of this work is to give to English-speaking priests and students all that seems really necessary and desirable,

outside of the class room and the professorial chair, for a *practically* thorough understanding and appreciation of the Psalms; or at least to enable priests and students, and all others who may use these inspired poems, to perceive more readily something of their rich and varied meaning, their surpassing beauty and enduring wisdom, their endless application to every phase and condition of the spiritual life of all men for all time."

The book carries out its purpose in an eminently successful way.

THE HISTORY OF THE POPES FROM THE CLOSE OF THE MIDDLE AGES. Drawn from the Secret Archives of the Vatican and other Sources. From the German of Ludwig, Freiherr von Pastor. Edited by Ralph Francis Kerr of the London Oratory. Vol. XVII, Pius V (1566-1572); pp. xxxvi-438: — Vol. XVIII, Pius V (1566-1572); pp. xviii-486. B. Herder Book Co., St. Louis, Mo. 1929.

These two volumes, devoted to the reign of a single Pope, are a translation of the eighth volume of the German edition. The same characteristics, which are so well known to the readers of the translation of this series, are in evidence in these two volumes. There is the same effort for fidelity to the thought and method of the author, and the same easy style and simple diction.

Added interest attaches to all these Lives of the Popes because of the recent settlement of the Roman Question by the Pope and the Italian Government. The removal of this perpetual source of discord, which disturbed not only the affairs of the Church but the perspective of historians of all schools, will enable observers to get a juster estimate of the strivings and the activities of the Papacy in the past. It is to the credit of Pastor that he was able to rise above the prejudices of his time and, with the coöperation and encouragement of the Popes, to write a series of lives in which the desire for objective truth was his guiding motive. In few papal biographies was there more need for carefulness and insight than in discussing the career of the zealous Pontiff whose work is discussed in these volumes. Pastor has not evaded any of the issues and his researches ought to set at rest some of the outstanding sources of discord between the friends and foes of the Papacy. This is especially true of the relations of the Holy See and England during the reign of Elizabeth. Pastor has not forced his evidence, but has effectually set at rest many of the serious charges made against the Pope and cleared up the purposes of the Supreme Pontiff in his efforts to advance the cause of Catholicism in the British Isles at

a time when the policies of Elizabeth were a source of so much uncertainty to England itself. The reign of this courageous papal ruler is filled with attempts to check the advance of heresy in the Papal States and elsewhere, to reörganize the administrative affairs of the Church and to restore to the faithful the fervor of piety and the purity of doctrine which are essential to the normal life of the Church. Further comment on these volumes is unnecessary in view of the extended notice which has already been published in this REVIEW.

SAINT CATHERINE OF SIENA. By Alice Curtayne. New York, The Macmillan Co. 1929. Pp. xvi-268.

This is an old-fashioned life of a saint. It is not an attempt to find a naturalistic explanation for the extraordinary evidences of sanctity which were the distinguishing characteristic of the life of Catherine Benincasa. The lives of few personages in history offer more baffling material to the historian than does that of St. Catherine of Siena, and few periods in history afford more alluring and more allusive problems than the century in which she lived. Saint Catherine defies classification according to any of the conventional and accepted standards by which the careers of the great are to be judged. It may be a tribute to her life and her career to find that present-day advocates of a wider field for the activities of women hold her up as a model of what feminine influence can accomplish in periods of stress and conflict, or that she is presented as a model for those who strive to make service the watchword of their lives. Since it became the fashion to find in psychological states the explanation and the apology for religious enthusiasm and religion itself, the life of Saint Catherine has been a favorite subject of discussion among philosophers of religion and students of psychology. In this work, however, the extraordinary achievements of Saint Catherine are not pared down to fit into any visionary scheme of social reform, or social service, or made to serve as a plea for the further emancipation of women. The term 'mysticism' is freely used by the author in speaking of Saint Catherine, but it is used in such a fashion as to show that the manifestations of sanctity in which her life abounded have no place in the current uses of the word, which lump together "religious rapture, moral enthusiasm, ontological wonder and cosmic consciousness as unifying states of mind in which the sand and grit of the selfhood incline to disappear".

Apart from the fact that the author does not attempt to interpret the life of the saint in a manner to pique the interest of an analytic psychologist or to arouse the enthusiasm of the exponents of applied

Sociology, the work is very modern in its form and content. Strict adherence is paid to the little tricks of technique and terminology which distinguish the work of the trained historian from the efforts of the amateurs and interlopers who so frequently invade the field. It is objective as far as any work can be objective when written from a definite standpoint and with a clear-cut theoretical background. The sources are duly discussed; there are some footnotes, not many but well chosen, some appendices, but an inadequate and amateurish index. The author sought to write history and has succeeded in a very marked degree.

VITA CHRISTI. Meditations on Our Lord's Public Life for the time after Pentecost. By Mother St. Paul. Longmans, Green and Co., Ltd., New York and London.

There is no more fruitful source of meditation than the public life of our Lord. "We would see Jesus" is the aspiration of the contemplative heart. In this work we have a series of meditations centering about the first year of Christ's life. His baptism, fasting, and the events up to the call of Matthew to the Apostolate are treated according to the Ignatian method. The author seems to have succeeded especially well in her presentation of the Beatitudes, though the whole work is stimulating both to the intellect and the emotions. It is such a work as might be recommended even for those not privileged to enjoy religious training. A second volume is promised in treatment of the second year of our Lord's life.

THE ENGLISH MARTYRS. Papers from the Summer School of Catholic Studies held at Cambridge, 28 July-6 August, 1928. Edited by the Rev. Dom Bede Camm, O.S.B. B. Herder Book Co., St. Louis, Mo. Pp. xii + 312.

The manner in which this book, or rather, the manner in which the lectures it contains, were arranged and planned, leaves very little to be desired. From the lively, not entirely incongrous, note which runs through the first chapter on "The Theology of Martyrdom" by the Rev. Ronald Knox, one is not fully prepared for the calmness, reserve and thoroughness which distinguish the other chapters. As sufferers at the hands of political rulers the martyrs needed vindication from the imputation of being merely social malcontents. This phase of the subject fell to the competent hands of the Rev. Bede Jarrett, who discusses "The Relation of Church and State in the Middle Ages". Abbot Aloysius Smith describes the

"Processes of Beatification and Canonization", thus finishing what may be looked on as the necessary introduction to the main subject of the book, the English Martyrs. The remaining eleven chapters are devoted to the causes of the persecution of Catholics in England and to the sufferings of the martyrs. The tone of all these chapters is admirable. Frankness in discussing political conditions and in portioning out the blame for these conditions is no less marked than the reserve with which the careers of the martyrs are discussed. It is not often that a series of chapters by separate authors exhibits the uniform excellence to be found in these pages, and it is rare to find a subject of this character discussed with such little acrimony.

PROLEGOMENA AD CODICEM JURIS CANONICI; COMMENTARIUM LOVANIENSE. Vol. I, Tome I. By A. Van Hove. H. Dessain, Mechlin & Rome. Pp. xx + 374.

This latest addition to the list of Introductory Works on Canon Law is one of the outstanding scholarly books on Church Law that have appeared since the promulgation of the Code. If the future parts of the Louvain Commentary measure up to the expectations engendered by this scholarly production of the eminent professor A. Van Hove, the complete set will be monumental in the history of the science of Canon Law.

The book is divided into five parts. The first part treats of the fundamental notions of *jus* in general, and of Canon Law in particular. The author gives us an excellent treatise on the definition and object of Canon Law. Here as in the other parts of the work we find a wealth of scholarly references, given with a directness and precision that will be of immeasurable value to the beginner, and also to the research scholar. Practically every work that is necessary or might be useful in the study of the sources is adduced, either in the body of the text or in the foot-notes, with the obvious purpose of the sincere scholar to substantiate statements and to give information, and not to overwhelm the reader with a superabundance of useless citations.

The second part treats of the Constitutive Sources of Church Law. The first title of this part places before us Divine Law, positive and natural, as accepted and proposed by the Church. The second title discusses the laws constituted by the Church herself. In this second title we find a thorough and very readable discussion of the subject of Concordats, in which there is widespread interest at the present time. The exposition of the doctrine on the force and obligation, interpretation and cessation of Concordats deserves special mention. The third title is a discourse on the Sources of Law (i. e., Civil Law)

adopted by the Church. This title is interesting for the manner in which the author treats the suppletory force of civil enactments, especially as to the relation between Roman and Canon Law.

The third part embraces the Sources of the Science of Canon Law. The author follows the usual division of the sources into those up to the time of the Decree of Gratian, those from Gratian up to the Council of Trent, and those from the Council of Trent up to the promulgation of the Code. Every page of this part gives evidence that the author masters this subject completely. The reader need but look on pages 110 and 111 to find an exact account of the best editions of the *Epistolae Pontificiae* and the *Regesta* of the Roman Pontiffs. The Pseudo-Isidorian Decretals receive substantial and precise attention. The influence of these Decretals is discussed along lines that recall to mind a passage from the Preface of Cardinal Gasparri in his edition of the Code: ". . . subditiciis hisce pseudo-isidorianis decretalibus disciplinam Ecclesiae penitus immutatam fuisse, prout contendebant catholici nominis hostes, nemo est hodie qui asserat." The chapters on the Collections of Councils and on the Acts of the Roman Congregations and Tribunals will be welcomed by all students of conciliar and post-Tridentine sources.

The fourth part gives the history of the Science of Canon Law. In this, as in the preceding part, the author follows his own method of adducing the writers on Canon Law subjects, which he describes in his Preface. He believes, and not without reason, that his manner of presenting bibliography will lead to a better understanding of text interpretation. On pages 310 and 311 the author calls the reader's attention to noteworthy reasons for defects or neglect of the study of Canon Law. He stresses the fact that in seminaries and religious houses a large part of Canon Law is treated in Moral Theology, such as the tracts on Laws, Sacraments, Censures, Irregularities, Duties of Clerics, which subjects, he claims, should be treated in a juridical method, and with a view to the external forum. The real sources of Canon Law, he claims, receive little, if any, attention.

The fifth part deals with the Code of Canon Law and its commentators. The author is to be commended for the thorough exposition of the history of the codification, and also for mentioning the prohibition concerning the translation of the Code and for the paragraph on unauthentic editions of the Code. The paragraph on the merit of the Code is rather brief, but points out several interesting features of the codification. The author most probably did not consider it within the scope of his work to mention the writers on special tracts of the Code, hence we fail to find names such as Chelodi, Roberti, Noval and of other prominent authors in this part of the Prolegomena.

Students of Canon Law will note with interest the composite form of the "nihil obstat" and "imprimatur" at the beginning of the work.

A RETREAT UNDER THE GUIDANCE OF ST. TERESA. Drawn from her writings by Mother Mary of the Blessed Sacrament, Carmelite Nun. Benziger Brothers, New York. Pp. 316.

The mystical writings of Saint Teresa form one of the great classics of spiritual literature. Her genius is recognized even by unbelieving psychologists who, though denying the real influence of the supernatural on the writer, are forced to admire her penetrating insight. Catholic writers on the spiritual life recognize her as one of the greatest authorities on the science of Christian perfection. The ordinary Catholic who does not specialize in the study of mystical phenomena but who by reading and prayer tries to keep alive the spirit of devotion, often neglects the treasures offered by St. Teresa. The bulk of her collected works is too formidable; furthermore, the average man and woman can not follow the Saint in her ecstatic flights, but relies upon some priestly confessor to relay these spiritual treasures.

It is to furnish a guide for such as these spiritual directors that Mother Mary of the Blessed Sacrament has complied her volume. It is arranged in the form of a retreat, with four meditations assigned to each of ten days. Each meditation is followed by a spiritual reading from the life of St. Teresa, illustrative of the subject of the meditation. Several supplementary meditations are printed at the end of the book. Throughout the book the words of the Saint are reprinted without comment.

While the real author of the work, St. Teresa, needs no praise from book reviewers, a word of commendation is due to Mother Mary of the Blessed Sacrament for her ingenuity in the arrangement of the work. There is nothing patchy or disconnected about the assembled whole. The spiritual readings attached to the meditations give stimulating examples, most of which portray how the Saint exemplified her own words. Incidents related of the life of St. Teresa are taken from testimony presented at the process of her canonization or other reliable biographical sources.

YOU AND YOUR CHILDREN. By the Rev. Paul Hanly Furfey, Ph.D. Benziger Brothers: New York. Pp. 171.

The author has undertaken in this volume to bring together the results of modern scientific research, of directed observation of the

training of children and the sifted axioms of practical wisdom, for the assistance of parents, teachers and priests who are partners in the work of education. The volume represents an attempt to redeem the training of the young from the control of chance and benevolent indifference, and to bring to bear upon that work the insight that is now available. No one who is at all observant can fail to notice the haphazard way in which so many parents, not at all well prepared for their exacting tasks, rear their children. Only too often feeling and circumstance govern elders who make little effort to acquit themselves of their duty with intelligent care. Parents should recognize that they themselves and their mistakes may be problems for children and that every child is a distinct problem or many problems that may not be dealt with in a short-sighted way. Once these fundamentals are understood, the first essential step is taken in the correct rearing of the young.

One of the striking lines in a recent play which deals with the conflict between children and their elders contains the startling observation that nowadays the young insist upon making their own mistakes instead of making those of their elders. Elders are called upon to emancipate themselves from their thoughtless assumptions, to study and to understand problems of development, to seek wisdom wherever it may be found and to insure to the young direction that will help them to prepare intelligently for life. It is axiomatic that the first duty in dealing with the problem is to recognize that it is a problem. The next step is to seek information where it may be found, to free oneself from inadvertence and easy assumptions dictated by temperament. It is much easier to mend a machine than to mend a life. Mistakes in the training of children, whether those of commission or omission, often cause irreparable harm in misdirection for which apart from the grace of God there may be no remedy.

It is the merit of Dr. Furfey's volume that he interprets the world of the child with impressive effect. He shows the significance of the most commonplace experiences to a degree which permits no indifference on the part of elders. He does not overlook the rôle of good example as a factor in the training of children, nor does he pretend to make easy, direction which is of its very nature extremely difficult. Where his own treatment of any problem is brief, as is necessarily the case, supplementary readings are indicated where further direction of more definite kind will be easily found. A bibliography of six pages in double column calls attention to a wide range of Catholic literature that may be placed in the hands of children without hesitation. A chapter on parent's reading contains

fifty-eight references to works which are of immediate value to parents as they attempt to understand their mission in the training of the young.

No one who holds the ideals of the Christian home in reverence can witness without concern the weakening of home ties and the assumption by society at large, of responsibility for the care of children which should rest primarily upon the conscience of parents. Unless these recognize their duty and undertake to perform it intelligently, that invasion will continue. Our hope for the restoration of the integrity of family life depends upon the intelligence and conscience of parents in very large measure. Dr. Furfey's volume points in the direction of the invigoration of the spirit of the Christian home through the development of a sense of parental responsibility and the recognition of the sanctities of childhood, as these give law and direction to those who in the providence of God are charged with the work of preparing children for time and eternity.

A LITERARY HISTORY OF RELIGIOUS THOUGHT IN FRANCE, from the Wars of Religion down to our own times. By Henri Bremond. Vol. I, Devout Humanism, translated by K. L. Montgomery. New York, The Macmillan Company. 1928. Pp. xxiii + 423.

One of the most striking symptoms of the religious revival in France in our age has been the flourishing of religious literature. Not only have the sacred sciences and apologetics been renewed by the notable contributions of scholars like Duchesne, Batiffol, de Grandmaison and P. Lagrange, who wrote for the learned and the specialists, but the Catholic layman has been provided with an array of treatises in book or pamphlet form of high merit. Even asceticism has made such progress as to justify the creation of two reviews exclusively devoted to the exposition of the principles and laws of the spiritual life. Literature itself has taken the trend of this religious movement and lives of the saints have been listed among the "best sellers". Witness Bertrand's *Saint Augustine* and Lavedan's *Saint Theresa* and *Saint Vincent de Paul.* If the French masses are still laboring under the bane of "laicism", there is in their midst a fast growing élite who think and live their religion and whose influence over the next generation is bound to be profound.

Only in such an atmosphere could have been conceived and carried to a happy completion the monumental *Literary History of Religious Thought in France* which was begun by Abbé Henri Bremond of the French Academy in 1914 and has run into six volumes. Whether

the English translation of which we have the first volume before our eyes will get the same enthusiastic reception as was given the original in France remains to be seen. Possibly this historical essay which deals with a problem of interest to every Catholic thinker, but is so thoroughly French in thought, feeling and expression, will appeal only to a limited circle of readers. But these will enjoy a rare delight in making an exploration of the French soul under the direction of an able psychologist who is also a charming writer. It was no mean task to attempt to render into English a style so fluid, so full of finesse, so rich in colour.

The reviewer can only give a dry skeleton of a book which is teeming with life. Abbé Bremond's masters are Newman and Sainte-Beuve. No more than they does he deny himself "the exercise of scholarship, the pleasure of style, the delight of wit, all in short that sums up the ambitions of other writers" (p. v), but for him as for them "Religion itself is supremely paramount, its deep-reaching influence, its history, progress and eclipses dominate his interest."

The seventeenth century in which our author sets the origin of the movement he has undertaken to portray is often called the *grand siècle* and it is seen dominated by the figure of Louis XIV, the *grand roi;* but the source of its greatness is not always clearly perceived. It was however a religious age. Says L'Aubineau: "The seventeenth century was not only an epoch of glory and of literary and political spendor, it was also a time when saintliness flourished. The earlier years are especially remarkable: they saw the old orders reformed and new ones founded, a marvellous renaissance witnessed on all sides. Nor was it only philanthropy which, at the instigation of S. Vincent de Paul, flowed like a river of God over the whole of France; the teachings of Francois de Sales and the amazing development of the Visitandines spread abroad the charms of devotion and breathed the subtle fragrance into every heart, while, at the voice of the strong and saintly Theresa, the sternest austerities attracted, drew, and inspired souls raised beyond themselves. The world and the cloister touched and penetrated each other, so to speak, on all sides."

It was not mere devotion, it was mysticism, "in the literal and sublime sense of the word". And Abbé Bremond adds: "In the France of this period, in the ranks of the clergy regular and secular, in the religious orders of women, and in all grades of society, mystics abounded: this is the outstanding fact, dominating all the rest and toward which all the rest converges, a characteristic never seen before or since, a fact which history should retain inviolable."

Of this movement Bremond traces the curve: the sudden blossoming from the end of the League to the death of Francis de Sales:

a steady progress, a diffusion and as it were a magnificent organization from 1621 to the majority of Louis XIV; and finally from 1661 down to the death of the king a rapid decline, impossible to arrest. The first volume, entitled "Devout Humanism", of which Saint Francis de Sales is the central figure, studies the common tendencies, the inner life, and the temper of the religious world during the years witnessing the mystic movement.

The name given to the school (Devout Humanism) suggests the philosophy that animated it. It is an optimistic philosophy in sharp contrast with the pessimism of the Reformers, Luther and Calvin. Francis de Sales, his friend Bishop Camus, the Capuchin Yves de Paris, all preach the same ideal. They are not blind to humanity's wretchedness; they entertain few illusions about poor human nature; nevertheless they believe firmly in its beauty and goodness. Man, no matter how low he may fall, never wholly arrives at stifling in himself the "natural inclination to love God above all things", at closing himself utterly against the prompting of grace. Generations of Christians have fed their piety on the two treatises in which this philosophy finds its most orthodox and most attractive expression: the *Introduction to a Devout Life* and *The Treatise on the Love of God.*

"By their fruits you shall know them." The subsequent volumes of Abbé Bremond's *History* show what leaven of holiness and mysticism Devout Humanism proved to be until Jansenism, hynotizing the soul before the spectacle of a natural misery of which it is not guilty and which it cannot cure. "Strong in its invincible optimism, Devout Humanism makes short work of the paralyzing scruples engendered by and encumbering the opposite doctrine; it frees and dilates the soul, teaching it that, although fallen by original sin. human nature remains the marvel of creation; that the wound of the Old Adam has not gangrened all our being; that redemptive grace is always and fully offered to us."

JUNIOR BIBLE HISTORY. By the Rev. Charles Hart. P. J. Kenedy & Sons, New York. Pp. 243.

This book was written for children from the age of eight to twelve. It is a chapter arrangement of the Bible in story form but cast as often as possible into the exact wording of Scripture. It is not a commentary, nor a retelling. It is a rearrangement with only sufficient original wording to make the story coherent.

Junior Bible History has many advantages: 1. The convenient chapter arrangements, short and succinct (131 chapters for the Old Testament, 91 for the New); 2. the chapters form connected links

and have key headings; 3. the illustrations (28) are original; 4. it is a handy-sized book; 5. it is indexed.

The book makes solid reading. It is somewhat of an intellectual challenge to the student. There is no attempt to dress it up and supply it with an emotional appeal. Once in a while the vocabulary is adult. And it should have contained some questions or more comments or applications. Catholic homes as well as the school could use this book. It makes good reading for the spare five-minute periods.

L'EGLISE DE FRANCE SOUS LE CONSULAT ET L'EMPIRE (1800-1814). Par M. Abbé G. Constant, ancien membre de l'Ecole francaise de Rome, docteur ès Lettres, professeur á l'Institut Catholique de Paris. Bibliothéque de l'Enseignement de l'histoire ecclesiastique. J. Gabalda & Fils, Paris. 1928. Pp. xxix + 396.

The average student of the French Revolution will feel deeply indebted for this book and for two reasons: ordinarily it is impossible for anybody living away from Paris to find means to take a rapid survey of the literature and the material for the history of the French Revolution, and in the second place it is difficult to follow the clues which give the revolutionary movement sequence and co-ordination. Here the author surveys very briefly but searchingly the principal writings on the revolutionary epoch and he gives a consistent narrative of the events during the Consulate and the Empire as they affected the relations of Church and State. A rapid survey of thought in its destructive effect on the Church at the end of the eighteenth century and in its equally destructive effect on government and civilization, which forms the subject of the first chapter, was a necessary prelude to the discussion of the attitude of Napoleon on the subject of religion and to his policy in regard to the Church. These matters have been the subject of innumerable studies, but the work of the present author is not superfluous. He has not only admirably summed up the conclusions of his predecessors, but he has, in addition to the new material which he laid under contribution, clarified the issues by his lucid presentation of the vital interests which were involved. The situation of the Church in its relation to developments during the Terror and under the Directory might be looked on as absolutely hopeless. Never had it less support, to all appearance, in popular sympathy and never was it so completely at variance with the ruling powers. Its only strength lay in the innate justice of its claims and the soundness of the principles it upheld. The turn in the affairs of the Revolution with the arrival of Bonaparte was also a crisis in the affairs of the Church.

The author traces with precision the course of events through the mazes of war and diplomacy which brought about the Concordat of 1801 and then the various steps which led to the rupture between the Pope and the Emperor. The same issues which rent the peace of Europe at the beginning of the nineteenth century are up for discussion again in the twentieth, and the temper in which some European statesmen approach the controversy is not different from that which may be found in revolutionary France.

Literary Chat

The increasing use of the Missal on the part of the laity has awakened marked interest in the succession of feasts in the ecclesiastical year and in those portions of the Mass which are proper to it daily. The satisfaction of that interest makes necessary some acquaintance with the Ordo by which daily Mass is directed. With a view to unite the laity more intimately with the celebrant of the Mass the Rev. Paul Bussard of the Cathedral of St. Paul has just brought out *A Guide for the Roman Missal for the Year 1930* (The E. M. Lohmann Co., St. Paul, Minnesota, pp. 56). Pastors would do well to commend the use of this *Guide* to the faithful. Nothing else could do more to awaken appreciation of the Holy Sacrifice and further the liturgical revival which is daily gaining new strength. The sub-title used by the translator is significant, "The Order Prescribed for Co-Offering the Holy Sacrifice of the Mass according to the Calendar of the Universal Church".

Many priests, charged with the care of souls in parish work, take it for granted that neither duty nor opportunity for scholarly literary work makes any demand upon them. The conviction, if widely shared, that they might render first-rate service to Church and country and to their own culture by some kind of scholarly pursuit would do much to strengthen the impulses of scholarship throughout the priesthood by both achievement and example. A stately volume at hand supports this belief strikingly. The Rev. Duncan Joseph Rankin, pastor of St. Columba's parish in Iona, Nova Scotia, has just published a *History of the County of Antigonish* in a volume of 390 pages. (The Macmillans, Canada, Toronto.) An historical sketch of seventy-seven pages describes the struggles of French, Scotch, Irish, English and United Empire Loyalists to build up a new community life in the Western world. The experiences described resemble strikingly those of pioneer families in central and western United States whose memories are rapidly perishing from among us. This sketch is followed by three hundred and twelve pages of genealogies worked out in minute detail and with painstaking care. The author is a member of the Historical Society of Nova Scotia and Vice-President of the Historical Society of Cape Breton.

Father Hugh F. Blunt, LL.D., obeys a happy inspiration in his recent volume, *Witnesses to the Eucharist*. (The Magnificat Press, Manchester, N. H., pp. 356. Introduction by His Eminence Cardinal O'Connell, Archbishop of Boston.) The author selects from among canonized saints and others twenty lives made conspicuous by singular devotion to the Blessed Sacrament. Beginning with St. Norbert in the twelfth century, he brings us down to 1909 and concludes his narrative with dramatic appeal by the touching story of Little Nellie of Holy God whom Pius X honored by a letter to the children of St. Finbar's school, where as an orphan she had found her home.

The chapter on St. Philibert Vrau (1829-1908), known as the Holy Man of Lille, tells us of the sufferings of

the Church in France, the beginnings of the Catholic University of Lille, and describes the circumstances which led to the creation of the Eucharistic Congress whose first session was held in Lille in 1881.

A thoughtful reader of Dr. Blunt's volume cannot fail to profit greatly by his work and to gain a new understanding of the tremendous rôle of the Blessed Sacrament in the institutional history of the Church as well as in the stimulation of deep piety in the lives of individuals. The clerical reader would do well to take occasion from his study of this work to preach from time to time on this larger influence of the Blessed Sacrament in the history of the Church. This is particularly timely now in view of the liturgical revival which is bringing before us with new force the central place of the Mass and the Blessed Sacrament in the life of the mystic body of Christ.

We are probably entering upon a new era in the teaching of catechism. One event of the past few months has brought this about. A method has been recently announced which bids fair to produce results more far-reaching than all the catechisms and improvements in catechisms appearing in the last quarter of a century. Anyone who has made trial of Father Gales's *Catechism by Playing Cards* is already convinced of this.

As in most other inventions or discoveries which eventually interested the entire population, the simplicity of the device makes us ask the question: "Why did we never think of this before?" There was nothing very ingenious in the construction of a bicycle. Still, many centuries passed without arriving at it and all at once the whole world bore evidence to its usefulness.

There are more than two million Catholic children in the United States not attending parish schools. A system of religious instruction to meet this glaring need still remains a problem unsolved. Nevertheless, we could all agree that, even under those conditions, satisfactory results could be reached if catechism were taught regularly and faithfully in the home. The principal reason why this wholesome practice has not been secured is because the method of doing so which we offered to parents and children made this all-important task an unbearable drudgery. It lacked interest completely. There was nothing inviting about it whatever. It required patience, perseverance and heroic determination to carry it through at all. If ever it was attempted, it was only through the gravest sense of duty. As a consequence, in the great majority of homes, it was continued only for a short while or at rare intervals, if attempted at all. This necessary coöperation on the part of the parents would not have been difficult to obtain if we had done anything to make the task more interesting and attractive to the children. This is precisely what Father Gales has succeeded in doing. Especially in rural homes, in the long winter evenings, or during any other hours of leisure, there would be no difficulty whatever in engaging the attention of the children by using the method of religious instruction he has devised. Any pastor without a parish school who will install this little device among the families of his congregation will soon endorse all that has been said here.

The ECCLESIASTICAL REVIEW takes occasion frequently to call attention to the Mission interests of the Church at home and abroad. The missionary impulse is fundamental in the life of the Church. The generosities of the love of God which appear in every truly Christian life awaken the personal interest of the believer in all missionary effort and stir one to abiding appreciaiton of the heroism of those who carry the Gospel of Christ to backward races. For these reasons we welcome a volume that interprets both missionary impulse and endeavor in their larger outlines. (*Our Lord's Last Will and Testament,* by the Rev. Herman Fischer, S.V.D. An American adaptation according to the third German and second English edition by H. A. Frommelt. The Missionary Press, pp. 345.)

The author estimates there are about 312,000 priests in the world of whom one in twenty-five is a missionary in

the pagan field. He estimates the total number of priests, brothers, nuns and lay helpers at 114,647 in whose charge there are about one and one-half million candidates for Christianity. About 4000 brothers and 25,000 nuns are at work in pagan missionary fields. These fields have 55,000 churches, 40,000 schools, 279 seminaries, 1400 orphanages, 600 hospitals and 1900 dispensaries. The annual cost of pagan missions is estimated at $20,000,000.00, an average of 16 cents per Catholic throughout the world. The author finds in the United States, engaged in foreign mission work and in the service of Indians and Negroes here, twenty religious orders of men, twenty-nine orders of Sisters and fourteen auxiliary missionary associations.

In this connexion, the reader's attention may be directed to the first article in this number of the REVIEW. There he will see some intimate aspects of our Catholic missions as depicted by one of our American confrères in China, who is a field general himself, and who knows not only the mission terrain and its problems, but also how to bring the reader into close personal relations to them. It is a healthy outward sign of American Catholic vigor and loyalty to the faith that we are day by day increasing our stake in the fields afar so as to carry there the message of the Gospel.

One of the facts attested by recent educational research is that different technique and approach are required for the juvenile and for the adult mind. Applied in the field of homiletics, this means that special effort is required on the part of the preacher to appeal to the child. A practice of special children's Masses in this country has created a need for special instructions to children. The effort of the Rev. Karl Dörner to interpret religious truths into language and figures comprehended by the child's mind has been translated into English by the Rev. Andre Schorr. *The Children's Hour* (B. Herder Book Co.) is not just another sermon book, but is one that will prove practical in the hands of any priest wishing to give special instruction to children.

Another work calculated primarily for the young is, *We Preach Christ Crucified*, by the Rev. Herbert Lucas, S. J. (Sands and Company, London; B. Herder Book Co., St. Louis, Mo.). The fact that this work is a reprint of a popular homilectic collection of twenty years ago attests its power of enduring. It was written for schoolboys who assembled in the Boys' Chapel or in St. Peter's Church, Stonyhurst. The work seems especially appropriate at this time when an effort is being made to make the personality and teaching of Christ the nucleus of religious instruction. The language and style of this work may be a little heavy for the average American schoolboy.

From the pen of the revered Père Leonce de Grandmaison, S.J., comes an essay on *Personal Religion* (B. Herder Book Co., St. Louis, Mo., and London). It is one of the few translations coming to our attention which seems to have suffered nothing in the hands of a translator, who in this instance is Algar Thorold. The author, whose interests lay principally in the field of history of religions, contrasts the term personal and social and treats of his topic under the headings Piety, Devotion and the Works of Devotion, Asceticism, and the Mystic Impetus. References on pages 52 and 87 to "Americanism" are not so felicitous, since the only American writer with whom the writer shows familiarity is William James. While this work will be of value only to the few who have studied mystical and ascetical theology, the following passage is of general interest: "Some people to-day are opposed to the idea of continuous priestly direction and warn their friends against it, replacing it by other infinitely less reliable counsels. Others will seek help only in books, and it is true that there are many books, excellent and easy to obtain, which are superior in didactic quality to the advice a confessor would commonly give. But however useful they may be, they lack one quality possessed by the confessor: life."

In our November issue of 1927 there was an article on the Week-Day Religious School by the Rev. J. P. Arch-

deacon, O.P. The author called attention to this remarkable movement and indicated the extent to which it had spread throughout the dioceses of the United States. The continued growth of this work has occasioned a new study of it from the standpoint of organization and program. The study appears as No. 3 of Volume IV of the *Educational Research Bulletins* published by the Department of Education of the Catholic University. (Catholic Education Press, Washington, D. C., pp. 51.) A four-page bibliography facilitates access to a very wide range of literature.

A second edition of an essay in interpretation of the Little Flower by the Rev. John Carr, C.SS.R., has just been published by Sands and Co., London. (*Teresa of Lisieux*, pp. 71.) The original appeared under the title *Truly a Lover*. The Foreword is by the Most Reverend Dr. Collier, Bishop of Ossory, Ireland.

Father John Baptist Coyle, C.SS.R., has brought out Part Two of Volume III of a series of *Meditations and Readings from the Spiritual Writings of St. Alphonsus*. An earlier volume was noted in our issue of January, 1929, page 107. The present work covers the period between the Fifth and the Tenth Sunday after Pentecost. The contents are arranged in a way to furnish material for two meditations and spiritual reading daily. (B. Herder Book Co., St. Louis; The Talbot Press, Dublin; pp. 362.)

The Rev. Charles Cannon, O.S.B., publishes in a volume of 152 pages outlines of sermons for all of the Sundays of the year, and a few outstanding feasts. (*Sermon Thoughts*, B. Herder Book Co.) The volume is adapted from the German work of Rev. William Dederichs.

Three additional numbers in the Treasury of Faith Series appeared recently: *Purgatory or the Church Suffering*, by the Rev. J. B. McLaughlin, O.S.B.; Introduction by the Right Rev. Monsignor P. J. McCormick: *God and His Attributes*, by the Rev. Arthur Reys; Introduction by the Rev. Dr. Fulton J. Sheen: *The Sacrament of Baptism*, by the Rev. Dr. John P. Murphy; Introduction by Michael Williams.

We are familiar with the impression so frequently brought to attention, that devotion to the Holy Ghost is widely overlooked in Catholic piety. Father F. X. Lasance aims to combat that neglect in a little volume of devotions just off the press. (*Come, Holy Spirit*, pp. 240. Benziger Brothers). Material for meditation and a wide range of prayers and hymns give the little volume wide appeal.

The Rev. Joseph B. Code, whose translation of Madame de Barberey's Life of Mother Seton was noted in our issue of December, 1929, has brought together a series of spiritual thoughts from Mother Seton which reveal her profound spiritual sense, human sympathy and zeal for the service of God. (*A Daily Thought from the Writings of Mother Seton;* Sisters of Charity, Emmitsburg.)

The Macmillan Company has rëissued a volume by the lamented Condé B. Pallen (*As Man to Man, Adventures of a Commuter*, pp. 302). It appeared originally in March, 1927. Many of the fundamentals of Catholic belief and worship, as these are understood or misunderstood outside of the Church and sometimes among believers, are discussed in the easy and informal method of conversation. The adaptation of doctrinal exposition to the mind of the hearer or reader is not at all easy. Dr. Pallen has, however, voiced the average inquiring mind and adapted his exposition to its need.

Books Received

SCRIPTURAL.

L'Ancien et le Nouveau Testament Disposés sous Forme de Récits Suivis avec 233 Illustrations de J. Schnorr et une Carte Générale de la Palestine. L'Instruction Religieuse par l'Image. P. Lethielleux, Paris–VI^e. 1930. Pp. vi—246. Prix, 28 *fr. franco.*

THEOLOGICAL AND DEVOTIONAL.

Administrative Legislation in the New Code of Canon Law (Lib. III, Can. 1154-1551). By the Very Rev. H. A. Ayrinhac, S.S., D.D., D.C.L., President of St. Patrick's Seminary, Menlo Park, California; Professor of Moral Theology and Canon Law. Longmans, Green & Co., London, New York, Toronto. 1930. Pp. xxv—477. Price, $3.00.

Prodigals and Christ. By Daniel A. Lord, S.J. Queen's Work Press, St. Louis. 1929. Pp. 30. Price, $0.10.

Fundamentals of the Catholic Religion. Taken from *Il Giovane Provveduto* of Blessed Don John Bosco. Translated by the Rev. Charles Francis Shay, Rector of St. Patrick's Cathedral, Rochester, N. Y. Text in Italian and English. E. Trant, Rochester. 1929. Pp. 107. Price, $1.25.

Novena to the Blessed Virgin Mary. Paulist Press, New York. 1929. Pp. 16. Price, $0.05.

Fashionable Sin. A Modern Discussion of an Unpopular Subject. By Daniel A. Lord, S.J. Queen's Work Press, St. Louis. 1929. Pp. 28. Price, $0.10.

Ignatianische Wegweisung durch das Erdenleben. Erwägungen und Betrachtungen über das Fundament der Exerzitien des hl. Ignatius von Loyola. Von Walter Sierp, S.J. (*Exerzitien-Bibliothek,* VI Band. Erläuterungen der Exerzitien und Aszese des hl. Ignatius von Loyola. Herausgegeben vom Exerzitiensekretariat der niederdeutschen Provinz der Gesellschaft Jesu.) B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1929. Pp. xii—326. Price, $2.00.

The Blessed Friend of Youth. Blessed John Bosco. By Neil Boyton, S.J. Foreword by the Hon. Alfred E. Smith. Macmillan Co., New York. 1929. Pp. 218. Price, $2.00.

Linges, Insignes et Vetements Liturgiques. Par Dom E. Roulin, Bénédictin. Ouvrage orné de 343 gravures dans le texte et huit hors-texte. P. Lethielleux, Paris–VI^e. 1930. Pp. xii—316. Prix, 48 *fr. franco.*

Das Leben ruft. Von Robert Linhardt. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1929. Pp. viii—219. Price, $1.20.

Normae Generales Juris Canonici. Commentarius Libri I Codicis Juris Canonici. P. Gommarus Michiels, O.M.C., Juris Canonici Doctor, in Universitate Catholica Lublinensi Professor. Vol. I: Praenotanda Generalia, Canones Praeliminares et De Legibus Ecclesiasticis. Vol. II: De Consuetudine, De Temporis Supputatione, De Rescriptis, De Privilegiis et De Dispensationibus. Universitas Catholica, Lublin, Polonia. 1929. Pp. xv—521 et xx—541.

Enchiridion Asceticum Loci SS. Patrum et Scriptorum Ecclesiasticorum ad Ascesim Spectantes quos collegerunt M. J. Rouët de Journel, S.J. et J. Dutilleul, S.J., Adjuvantibus Aliquibus Aliis Patribus Societatis Jesu. B. Herder Book Co., St. Louis and Freiburg im Breisgau. 1930. Pp. xxxv—666. Price, $4.50.

Osservazioni Intorno al "Progetto Preliminare di un Nuovo Codice di Procedura Penale (1929, A. VII)". (*Pubblicazioni della Università Cattolica del Sacro Cuore.* Serie Seconda: Scienze Giuridiche, Vol. XXIII.) Società Editrice "Vita e Pensiero", Milano. 1929. Pp. 32. Prezzo, 3 *L.*

I Problemi Possessorî Relativi al Servus Fugitivus. Emilio Albertario, Professore stabile di Diritto romano. (*Pubblicazioni della Università Cattolica del Sacro Cuore.* Serie Seconda: Scienza Giuridiche, Vol. XXII.) Società Editrice "Vita e Pensiero", Milano. 1929. Pp. 27. Prezzo, 3 *L.*

PHILOSOPHICAL.

The Ethical Basis of International Law. By William Francis Roemer, Ph.D., Associate Professor of Philosophy, University of Notre Dame. Loyola University Press, Chicago. 1929. Pp. xiii—190. Price, $2.50.

The Catholic Church and Current Literature. By George N. Shuster. (*The Calvert Series.* Hilaire Belloc, General Editor.) Macmillan Co., New York. 1930. Pp. 104. Price, $1.00.

Contributi del Laboratorio di Psicologia e Biologia. Serie Quarta. Dott. Giuseppina Pastori, Assistente de biologia generale. 1. Contributo allo studio della fine struttura dei gangli simpatici, con 4 tavole. 2. Morfologia comparata e struttura istologica dell'organo subcommessurale nei mammiferi in rapporto alle sue possibili funzioni, con 5 tavole. 3. Origine e distribuzione delle fibre nervose nella epiphysis cerebri, con 9 tavole. (*Pubblicazioni della Università Cattolica del Sacro Cuore.* Serie Sesta: Scienze Biologiche, Vol. V.) Società Editrice "Vita e Pensiero", Milano. 1929. Pp. 90. Prezzo, 15 *L.*

Il Significato Storico di Leibniz. Francesco Olgiati, Professore di storia della filosofia moderna. (*Pubblicazioni della Università Cattolica del Sacro Cuore.* Serie Prima: Scienze Filosofiche, Vol. XIV.) Società Editrice "Vita e Pensiero", Milano. 1929. Pp. 252. Prezzo, 15 *L.*

HISTORICAL.

Great American Foundresses. By the Rev. Joseph B. Code, M.A., S.T.B., St. Ambrose College, Davenport, Iowa. Introduction by the Right Rev. Henry P. Rohlmann, D.D. Macmillan Co., New York. 1929. Pp. xix—512. Price, $5.00.

The Catholic Church and Art. By Ralph Adams Cram. (*The Calvert Series.* Hilaire Belloc, General Editor.) Macmillan Co., New York. 1930. Pp. 121. Price, $1.00.

The Greek Fathers. By James Marshall Campbell, Associate Professor of Greek and Latin in the Catholic University of America. (*Our Debt to Greece and Rome,* 34. Editors: George Depue Hadzsits, Ph.D., University of Pennsylvania, and David Moore Robinson, Ph.D., LL.D., The Johns Hopkins University.) Longmans, Green & Co., New York. 1929. Pp. ix—167. Price, $1.75.

Geschichte der Päpste im Zeitalter des fürstlichen Absolutismus von der Wahl Innozenz' X bis zum Tode Innozenz' XII (1644-1700). Von Ludwig Freiherrn von Pastor. Erste Abteilung: Innozenz X, Alexander VII, Klemens IX und X (1644-1676). Erste bis siebte Auflage. (*Geschichte der Päpste seit dem Ausgang des Mittelalters,* Band XIV. Mit Benutzung des Päpstlichen Geheim-Archives und vieler anderer Archive bearbeitet.) B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1929. Pp. xvii—665. Price, $6.25.

Le Modernisme dans l'Église. Étude d'histoire religieuse contemporaine. Par Jean Rivière, Docteur en Théologie, Professeur a l'Université de Strasbourg. Letouzey & Ané, Paris. 1929. Pp. xxix—589.

MISCELLANEOUS.

The Torrent and Other Poems. By Edward F. Garesché, S.J. Loyola University Press, Chicago. 1929. Pp. vi—120. Price, $1.50.

Don't Say It! By Daniel A. Lord, S.J. Queen's Work, St. Louis. 1929. Pp. 36. Price, $0.10.